

SAINT  
PETERS WATCH  
WORD.

by Radford Maresfield.  
*The end of all things is at hand.*

*Digested into eight Chap-  
ters, and published by*

*Thomas R.M. Minister.*  
*1605 Oct. 6. Miles*  
Perused and allowed.

*Reuel. 22. 7.*

*Behold I come shortly.*

*Ver. 20.*

*Surely I come quickly.*



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*in all 10*

## The Contents of euery feuerall Chapter in this Booke.

**I**N the first Chapter, The Watchword it selfe  
is explained.

In the second, the day of Iudgement that it shall  
be, is proued.

In the third, the names and titles of that day are  
noted.

In the fourth, the signes and tokens of that day  
are remembered.


In the fifth, who shall bee the supreme Iudge at  
that day is shewed.

In the sixth, the glorious comming of Christ vnto  
Iudgement is deciphered,

In the seventh, the order & manner of the iudge-  
ment is described.

In the eight, an exhortation vnto prayer, sobriety  
and watchfulnesse is added, with a necessarie  
prayer annexed therunto.





TO THE VERIE VVOR-  
shipfull, vertuous, and reli-  
gious Gentlewoman, Mistresse *Eliza-  
beth Foord*, wife vnto the worshipfull ma-  
ster *Th. Foord* of Ilington in Devonshire  
*Esquire*: *R.M.* dayly prayeth the rich blessings  
of God, to be powred down vpon them, their  
kindred and posteritie, to their comforts  
in this life, and to their eternall sal-  
uation in the life to come.



He dayes of inan, being  
compared with eterni-  
tie, may be likened vnto  
one lande on the Sea  
shore, vnto one grasse  
vpon the ground, or to  
one starre in the firmament, matched  
with all the rest: for if a man coulde  
liue, as some almost haue liued, a thou-  
sand yeares, yet all those yeares, are but  
as one day with God. The ignoraunce  
A 2 where-

*The Epistle Dedicatorie.*

whereof, hath made men imagine, that it is a very long while agoe since God created man; and that seeing the world hath continued so many thousand yeares; therefore that it shall neuer haue an ende: yea the worser sort do thinke, that either God hath not at all determined to destroy this worlde; or, if he haue determined and promised so to do, that then he hath forgotten his promise. And therefore say many times to themselves, *Where is the promise of Christ his comming*, become? And wherefore doth he make so long delay?

Whereunto our Sauour himselfe doth answere, if we would vouchsafe to heare him; and sweares because we shoulde beleeeue him: *Beholde I come shortly: And, surely I come quickly*, tarying for no mans pleasure, one minute of an houre longer, then is determined and appoynted, which appoynted time, though no man may curiously inquire of; yet euery good Christian wil dayly think of it, & thank  
God

*The Epistle Dedicatorie.*

God, for any good thing that may put them in remembrance of the same.

Among which number of true hearted Christians, because I knowe your worship to bee one, and such a one whereof in my charge, I take greate comfort, as well for your godlinesse, as for your kindnesse extended vnto me; I therefore offer vnto your meeke Meditation, by way of dedication, these my poore labours (howsoever imperfect, or vnpolished) which at times of leysure, I haue collected since my first comming vnto you; through the fauour and presentment of your kinde husband, and my very worshipfull and louing Patron. Publishing the same in this sort, for the benefite of all, but (through their owne fault) for the comfort onely of all such, as either do, or hereafter shall vnfainedly loue and looke for the comming of our Lorde Iesus Christ to their immortalitie.

Beseeching the diuine maiestie, to giue vs grace and patience, cheerfully to passe ouer this our pilgrimage in his

*The Epistle Dedicatorie.*

fcare, and in some discharge of our dutie in a good conscience, to Gods glorie, and to some good of Gods children; howsoever the world, and the childrē therof, shall esteeme of vs or of any thing we do: that so at last to our endlesse ioy, we may heare that sweet sentence of our sauiour pronounced vnto vs, *Euge bone serue & fidelis: Well done good and faithfull seruant, thou hast bene faithfull in few things, I will make thee ruler ouer much, enter thou into the ioy of thy Maister:* Which God of his mercy grant, through the merit of his sonne, by the assistance of Gods holy spirit, who seale the assurance therof in our hearts: to which holy and blessed Trinitie, be ascribed all prayse, power and maiestie, for euer, Amen.

*Your Worships as much bounden  
vnder God, as his life is worth;  
and in the Lord euer to be com-  
mended.*

Radford Mauericke.

To each Christian Reader,  
all health and eternall  
happinesse wished  
and desired.



Being more then one yeare  
passed (right courteous  
and Christian Reader) si-  
thence I was entreated  
to peruse Saint Peters  
Chaine, for setting it on  
vnto a second Edition; I therupon (by Gods  
helpe together with that labour) tooke occa-  
sion and courage to contriue this little work  
called Saint Peters watchworde; which  
may either passe alone by it selfe, or bee ioy-  
ned to that Chaine, according as it shall bee  
fitting and expedient: the mettall both of  
the one and the other, being finest golde of  
the truest touch; first hammered vpon the

## The Preface:

*Anuill in Saint Peters forge, by that Apostle himselfe, and whatsoeuer is added vnto it, and howsoeuer vnpolished, yet you shall finde it weighed, I trust, in the vpright ballance of the Lords Sanctuarie.*

*Which Watchworde of the Apostle, if it waken them that are sound a sleepe in sinne, and warne them that are alreadie waking, to stand vpon their guard more warily then heretofore: it is the onely marke that I ayme at, and the verie blessing of God vpon these poore and unlaboured labours of mine, which I heartily desire.*

*And because (as all men know) it is a very vnpleasant thing, any whit to trouble them that are asleepe: and euen breuitie it selfe to them that are napping, is counted tediousnesse: I haue therefore not onely indououred, to be as briefe as conueniently I might throughout this whole Treatise, that so I might not offende them that are best disposed: but haue also cut or deuided this discourse into diuerse partes or Chapters; that so euen they that are drowsie, may at least wise take a taste thereof, in reading a Chapter betwixt euery nappe, and so happily*  
may

## The Preface.

may be thereby encouraged to proceede with the rest, as appetite and good desire shall increase upon them.

Most humbly praying the holy spirit of God, who first mooued Saint Peter to giue this watchword, and inspired and confirmed my minde thus to explaine it, and to publish the same for the good I trust of others; to blesse this little labour of mine, and to make it fruitfull, with the dew of his grace, as well in the heart of the sower, as in the minds of those that shall reape any profit thereby. And so gentle Reader I wish thee well to fare, as thy soule fareth: and in thy prayers I pray thee, remember him that prayeth dayly for thee, and for all them that looke for the appearing of our Lorde

Iesus Christ, to their immortallitie. *Veni cito domine Iesu.*



The Preface

may be thereby encouraged to practice with  
the rest an appetite and good desire that in-  
crease upon them.

And thus humbly praying the holy spirit  
of God who hath made us what we are  
and who will continue to work in us  
and in all his church to the glory of  
his Father who is the God of all grace  
to us and to all his people  
I beseech you to accept of this prayer  
and to send down the blessing of your  
Father upon us and upon all his  
church and people  
And thus I beseech you to accept  
of this prayer and to send down  
the blessing of your Father upon  
us and upon all his church and  
people  
And thus I beseech you to accept  
of this prayer and to send down  
the blessing of your Father upon  
us and upon all his church and  
people



# SAINT PETERS Watch-word.

*The end of all things is at  
hand. 1. Pet. 4. 7.*

## The first Chapter.



He almightie Creator,  
being without begin-  
ning, or ending, *Alpha*, Reuel. 1. 8  
and *Omega*, the first and  
the last, hath made this  
world for a time, and  
appoynted an ende  
thereunto to cut off all time.

Man *Microcosmos*, who contayneth as  
also the Philosophers could say, a simili-  
tude of the whole world in a verie little  
continent or body, is first an infant, the  
a child, then a young man, after that  
comes

In the crea-  
tion of man  
the beautie  
of the world  
is to be seen.

*Saint Peters Watchword.*

comes middle age, a shorte time more, then doting old age, then (*finis dissolutionis properans*) looke for the ending of this life.

The ages of  
the world.

The world likewise hath had an infancie from the beginning to *Noahs flood*, then childhoode from *Noahs flood* to *Abraham*, then youthful age, from *Abraham* to *Dauid*, then middle age vnto the captiuitie of *Babylon*, a short time more, then came our Sauour Christ in the beginning of olde age, which is also called the last age: then high time to consider of the ending or dissoluing of all mortall things. For how great folly should it be in any mortall man (though neuer so strong by constitution of nature) hauing once passed ouer, not only his yong and youthfull age, but his middle and strong age, and entered into olde age, if then he should not be mindfull of his ende, how fast it stealeth on?

What maruell then, that *Saint Peter* knowing so many ages of the world passed, and the last age of the world wel entered in, if in a due consideration thereof he breake out into this most Christian-like exclamation or forewarning, which may very well be called his Watchword, *Finis*

*omnium*

*periculum imminet* : The end of all things is at hand.

Now if Saint Peter, who liued but in the beginning or entrie of this last age, were so carefull and regardfull to giue this Watchworde or fore warning of some great daunger ensuing, how carefull and regardfull ought we to be, that liue as it were in the last poynt of this last age, so to receiue and consider of the same forewarning, as may be most pleasing to the spirit of God, and most profitable for the health of our soules ?

A good Meditation

For this cause onely was I incouraged, to vndertake this little labour at times of leysure, and to leaue this Watchword with the Centinell of our English campe, that euery Christian souldier hereby may be warned to keepe himself within the cōpasse of his gard or watch, and that at no time he bee found either idle, sleepeie, or ill occupied.

And that this thing may be the better effected, the Watchword it selfe, *The end of all things is at hand*, ought thoroughly to be weighed and considered.

Our English translations sayth, *Now the end of all things is at hand*: euery worde carrying his waight: *Now the end is at hand*.

The weight of S. Peters wordes.

The

*Saint Peters Watchword.*

The meaning of the Apostles wordes.

The Apostle doth not forewarne, of danger long after to be looked for, neither dooth hee giue warning that the world shall haue an ende one thousande or two thousande yeares after : but speaking in the presentence saith, *Nowe the ende is at hand*: as if he should say: now it is time for euery one to waite for the comming of his Maister, nowe it is high time for euery one to haue a care of his businesse, and to make vp his reckoning and account perfect. *The end of all things*: Saint Peter doth not say the end of some thing, or the end of many things, nor the end of most things, but *the end of al things*, the end of all things (that are finite, & to be destroyed) is at hand. So then there is a double doctrine to bee drawne out of the verie bowels of the Text.

A double doctrine.

First, that there is no time of securitie left vnto vs Christians in this world.

Secondly, that there is nothing in this world that can secure vs.

Gen. 6. 3.

For the first, though the old world had one hundred and twentie yeares warning, before the floud came vpon them: though the *Cananites* and *Ammonites*, spent many hundred yeares in wickednesse before their sinne was at the full : Though the *Niniuites*

Niniuites had fortie dayes giuen them for repentance, yet sithence the coming of Christ in the flesh, it is not read, that euer there was any yeare, or day, or hour or minute, giuen to any man, to liue secure in, or to deferre his repentance.

*Ionah. 3. 4*

No time giuen to liue securely in, in this world.

*Math. 4. 17*

*Cap. 1. 10*

Christ and his Apostles preachers of repentance.

*Rom. 13. 12*

Christ himselfe saith: *Repent, for the kingdom of God is at hand.*

*Iohn Baptist* his forerunner saith, *Repent, for the axe is laid to the roote of the tree.*

*Saint Paul* the Doctor of the Gentiles, he noteth vnto vs the reason of the time saying: *It is now time, that wee shoulde arise from the sleepe of sleepe: The night is past, the day is now come, let vs cast away the workes of darknesse, &c.* Therefore is it that *saint Peter* is bold to say, *Now the end is at hand, it is high time to bee sober and watching in prayer.*

Neither doth *saint Peter* onely vrge this argument to keepe vs from security, but *saint Paul* likewise vrgeth the same when he sayth to the *Corinthians*, *These things are written for example vnto vs, vpon whom the endes of the world are come.* And *saint Iames* sayth, *The coming of the Lorde draweth neare.* And the Iudge himselfe, *Beholde I come shortly, And surely I come quickly.*

*I. Cor. 10*

*11.*

*Iam 5.*

*Reu. 22. 7.*

*20.*

*Saint Peters Watchword.*

Dulnes in  
heavenly  
things.

Out alacke then vpon the securitie of our dayes, and the dulnes of our vnderstanding in heavenly things! we are verie pregnant to do euill, but to doe well we haue no knowledge; we are very skilfull to distinguish the seasons of the yeare, but haue no skil to know the time of our visitation.

The Apostles of Christ said, and haue put their sayings in writing long agoe, that the comming of Christ is at hand. The Atheists neuer cried out faster then at this day, *Where is the promise of his comming?* Christ himselfe sayth, *Surely I come quickly,* The vnrighteous Steward euery were sayth, *Surely my Maister will deferre his comming.*

2. Pet. 3. 4.

Reu. 21. 20.

Mat. 24. 48.

Now whom must we belieue, the Apostles, or the Atheist: the false Steward, or Christ Iesus the Authour of all truth?

The Scripture hath already decided this question, when it sayth, *Let God bee true and euery man a liar:* and if euery man be a liar, no maruaile that the Atheists and deceitfull Stewards of this worlde, deceyue themselues with lies and er-

The error of

the Atheist.

The error of the Atheist saint Peter setteth



setteth downe to be their ignorance in  
the knowledge of God, and his worde,  
measuring Gods eternitie, according to  
their owne capacitie: And so like vnto  
them that deceyue themselves, thus they  
reason: It is long sithence (say they) ma-  
ny hundred yeres gone, that some haue  
spoken and written of the ende of the  
world: and they that then spake or wrote  
of it, made shew as though it had beene  
euen at hande: but now wee plainly see  
there is no such matter, they are meere  
deceiuers, that haue told vs these things.  
For euery thing continueth a litle from  
the beginning of the creation, and since  
our fathers died, the Sunne, Moone, and  
planets in the Firmament, the trees and  
Plants in the field, men and beasts vpon  
the earth, fishes in the water, foules fly-  
ing in the skies, the sea ebbing & flow-  
ing, times and seasons continuing, colde  
and heat, Summer and Winter, seedtime  
and haruest, euerie thing as it was from  
the beginning of the creation, therefore  
we will set our hearts at rest, we will take  
our pleasures in this worlde, we will not  
beleue the babbling of preachers, that  
crie vpon vs stil of the end of the world,  
we will eate and drinke, and rise vp to  
play.

Preaching  
to the  
perish  
foolish  
bab-

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swaggering  
carcers.

play, we wil quaffe, & carrowse lustily, we wil drinke healths vntill we be sicke, we wil swagger & sweare by the eternall Iesus, and will leaue no sinne vnought for, no not the sinne of S. dome.

But stay there thou swaggerer, by saying as thou sayest, and doing as thou doest, the propheties both of *Peter & Paule* are accomplished, and the godly more assured then euer before, that the end of all things is at hand.

Tim. 3. 7.

*Saint Paule* he plainly painteth out these persons, and pointeth out the time when they should come, saying: *This know, that in the last daies, that is in the latter times of this last age, shall come perillous times, for men shall be louers of their own selues, conetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, unholy, without naturall affection, truce-breakers, false accusers, intemperat, fierce, no louers at al of them that are good, traytors, headie, high minded, louers of pleasures, more then louers of God, hauing a shew of godlinesse, but haue denied the power thereof.*

These man-  
ners agree  
with our  
times.

Pet. 3. 3.

*Saint Peter* more precisely noteth these Atheists of whom we speake, saying: *this first vnderstand, that there shall come in the last dayes mockers, which will waike after their*

*their lusts, and say, where is the promise of his coming? for since the fathers died, all things continued alike from the beginning of the creation.*

Now seeing all these things fore-spoken of both, by *Peter* and *Paul*, are in our dayes most truly accomplished, wee may thereupon certainly conclude with saint *Peter*, that *The end of all things is at hand.* Yea verie neere at hand, and may therefore boldly say with saint *Paule*, the end, euen the last end of the world, are come vpon vs

But before wee ende this poynt, wee must note the aunswere of saint *Peter* to these Atheists, that measure the infiniteness of Gods eternitie, with their onely conceyt of time, which time if it bee any thing, it is the least of all things with God.

*Saint Peters  
aunswere  
Atheists*

Therefore saint *Peter* saith & borroweth it out of the Psalmist, that *one day with the Lord is as a thousand yeares, and a thousand yeares as one day*, which is a full aunswere to this their question, *Where is the promise of his coming?*

*Psal. 90*

Now doth God promise and not performe? God forbid.

*God alwaies  
as good  
his word*

But (say they) it was promised long since

thence fifteene hundred yeares gone,  
that Christ would come verie shortly vn-  
to iudgement, and yet to this day hee is  
not come, nay to our seeming hee is as  
farre of now, as he was then: therefore  
it is most likely hee will not come at all.  
Saint *Peter* though he were no sophister,  
presently findeth out this fallacie, and  
shewes whence they deceiue themselues:  
namely, because they thinke that time  
passeth away as fast with God, as it  
doth with man, which is nothing so,  
a thousand yeares with man, is a long  
time, with God, but as one day: why  
then was it promised fifteene hundred  
yeares gone, that the worlde should  
shortly haue an ende? All that time  
is with God but as one day, and a halfe  
day: stay but one halfe day more, and  
thou shalt be sure to see the accomplish-  
ment thereof.

So then they which iudge or weigh  
Gods euerlasting eternitie, in the bal-  
lance of their temporall vanitie, shewe  
plainly that they know not what eterni-  
tie and euerlastingnesse is, for in eternity  
there is neither length nor shortnesse of  
time, with God there is no time past,  
neither any to come, all things are with  
God

ongtime  
th man  
asured  
Gods  
rntie is  
y shore.

God in the present tense, or time, and in eternitie there is neither length nor shortnes of time. Only of this fond conceit that Gods euerlasting providence, is subiect to casualtie of time, hath sprung these grosse errors, and hath caused the curiositie of man to moue these and such like questions of vanitie, as how cometh it to passe that God forbore so long time before hee made this worlde! what did God before hee made this worlde, and the like?

Curious  
question

To which latter question one answereth verie pithely, that afore God made this worlde for man to liue in, hee made hell for such curious questionists to dwell in, after this world is ended.

Againe, they that demaund why God forbore so long time before hee made this world, might as wel aske why it pleased God to make this world or any time at all? And the terming of any time long, is in respect of the continuance of time, to them onely that liue in time, and not in respect of God that made time. Put the cause that the world had lasted one hundred thousand yeares, or if yce will ten hundred thousand yeares, what shall ye gaine by that: you will then say, that

the world had beene of the greater antiquitie, but I demaund in respect of who? of God, or of thy selfe? of eternitie, or of time? truly onely in respect of thy selfe, and of time, but not in respect of God, or of eternitie: one hundred thousande thousand yeares past with God is nothing, and ten hundred thousand thousand years to come with God is nothing, in respect of eternitie or euerlastingnesse: and these distinctions of time and place, were created and brought forth together at one instant with the worlde, so as they be neither without it, nor before it: he that is without time, & without place, made both time and place, and if he had beene subiect to time & place, (as thou Atheist imaginest) he could not haue made either time or place. So then be satisfied with this replie of the Apostle, a thousand yeares with God is as one day, & one day as a thousand years: Neuer demaunde this question more, Where is the promise of Christs coming?

*eb. 10. 37. for comming he will come, and will not tary.*

Assure thy selfe, the Lord is not slacke in comming as thou countest slackenes, but tarrieth patiently yet a verie little while, & expecteth thy repentance, take heede

heedetherefore that thou doe not according to the hardnes of thine heart which cannot repent, heape vnto thy selfe wrath, against this great day of wrath, and declaration of the iust iudgement of God.

Rom. 2. 5.

So much briefly touching the error of the open Atheist, and saint Peters reply thereunto.

Now the error of the secure or vnrighteous steward, though it bee very dangerous, yet it is not altogether so impious. One saith, that there shall be no iudgement, the other saith, *My master will deferre his comming vnto iudgement*, for so saith the vniust steward, Surely my master wil deferre his comming, and thereupon he giueth himselfe licence to sinne, and to liue securely in this world.

The securitie of the vnrighteous Stewards.

So then the cause of so great securitie as is now in the worlde, euen of such as voluntarily confesse and acknowledge Iesus Christ to bee their maister, euen in those whome hee hath reposed great trust, and committed many talents vnto their credite and gouernance, yea many such as hee hath made ruler ouer his wholehouse, not only to keep good rule themselues, but also to keep many other in good order. I say, the cause of all this security in the, is noted in this one word,



Math: 24.  
65.

surely my Master will deferre his coming: against which sinne of securitie, our sauiour himselfe doth inueigh most sharply saying: *Who is a faithfull seruant, and wise, whom his Master hath made ruler ouer his househould, to giue them meat in season? Blessed is that seruant whom his maister when he commeth: shall find so doing, verily I say vnto you, he shall make him ruler ouer all his goodes. But if that euill seruant, shall say in his heart, my maister doth deferre his comming, and begin to smite his fellowes, and to eat, and to drinke with the drunken: that seruants master will come in a day when he looketh not for him, and in an houre that hee is not ware of, and will cut him of, and giue him his portion with hypocrites, there shall be weeping and gnashing of teeth.*

Vpon these wordes then of our sauiour Christ, I may well conclude this generall assertion, that there is no securitie in this world, and that they who ouer they be that liue securely, liue most dangerously, & without speedie repentance, are like to be ouertaken in their sinnes, and hereafter to be punished eternally.

The second generall obseruation is, that as there is no time of securitie in this world, by reason wee are to expect the end thereof euery day, so is there nothing

thing in this world that can secure vs, be- No earth-  
 cause euery thing shal haue an end as the thing that  
 Apostle saith: *The end of all things is at hand.* can secure  
 No trust then or confidence to bee set vs,  
 then in any worldly thing. *Sampsons*  
*strength, Cræsus riches, Solomons glorie,*  
*Abfolons beautie,* all must vanish away,  
 friendes though neuer so mightie, wise  
 men though neuer so politique, valiant  
 men though neuer so frolicke, cannot  
 secure vs, no not a moment of time.

Oh, that in time then we would learne  
 to bee wise, and put no confidence in  
 transitorie things! that we would folow  
 the counsell of the Prophet *Jeremie*: *Let* Jer. 9. 23.  
*not the wise man glorie in his wisdom, nor the* 24.  
*strong man glorie in his strength, neither the rich*  
*man glorie in their riches, but let him that glo-*  
*rieth, glorie in this, that he vnderstandeth and*  
*know me saith the Lord, for I am he that shew-*  
*eth mercie, iudgement and righteousness in the*  
*earth.*

Hence is it that saint *Paule* concludeth: 1. Cor. 1. 31.  
*Let him that glorieth glorie in the Lord: and he*  
*that putteth his trust in the Lord, shall neuer bee*  
*confounded.*

Therefore the Psalmist truly sayth, *It* Psal. 118.  
*is better to trust in the Lord, then to put any con-*  
*fidence in man: it is better to trust in the Lord,*  
*then*

*Saint Peter's Watchword.*

He that  
trusteth in  
God hath  
a sure re-  
fuge.

then to put any confidence in Princes. And if  
the Lord be angry, yea but a little, blessed are all  
they that put their trust in him.

On the contrary, the scripture saith of  
the wicked that live & die in their sins,  
or else shall live wickedly till the day of  
iudgement come vpon them, that they  
shall say to the mountaines and rockes,

**Reuel. 6. 16.** *Fall on vs, and hide vs from the presence of him  
that sitteth on the throne, and from the wrath of  
the Lambe, for the great day of his wrath is  
come, and who can stand?*

So that this is the brieft conclusion  
of the second obseruation, that nothing  
in this life, or in this world, may or can  
secure or keepe vs from the daunger of  
that great day, of which saint Peter fore-  
warneth vs, but onely our trust and con-  
fidence in God, which the faithfull haue  
in him by the meanes of Christ. See then  
how much we are beholding to saint Pe-  
ter, for giuing vs this Watchword, *The  
ende of all things is at hand.* Whereby wee are  
taught that there is no time of daliance,  
nor any place left vs to bee secure in this  
world, alwayes we must watch and pray,  
because wee know not what houre the  
sonne of man will come, as Christ him-  
selfe sayth: *Of that day and houre knoweth no*

*man*

No time of  
daliance in  
this world.

**Math. 24.**  
**36.**

man no not the Angels of heauē, but as the dayes of Noah were, so likewise shall the comming of the sonne of man bee: for as in the dayes before the floud, they did eate and drinke, marrie, and gaue in marriage vnto the dayes that Noah entered into the Arke, and knew nothing untill the floud came and tooke them all away: so shall also the comming of the sonne of man be.

Watch therefore, saith our Sauour Christ, for yee know not what houre your maister will come. Of this bee sure, if the good man of the cause knewe at what watch the theefe would come, he would surely watch, and not suffer his house to be digged through. Therefore be ye also readie, for in the houre ye thinke not, will the sonne of man come.

For the same cause is it that Christ giueth vs this great caueat: Take heede to your selues, least at any time your hearts bee oppressed with surfetting and drunkennesse, and cares of this life, & least that day come vpon you at vnwares. For as a snare shall it come vpon all them that dwell on the face of the whole earth: watch therefore and pray continually, that ye may be counted worthy to escape all these things, that shall come to passe, and that ye may stand before the sonne of man.

But oh good God, how is this caueat of Christ forgotten in this age of ours?

When

Ch  
com  
therefo  
we mu  
looke for  
him euery  
day.  
Luk. 21.  
34.

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When the care of this life, and the desire of gaine haue almost choaked all godlineesse, or rather when belly-cheere and drunkennesse, is more in vse among vs that are named Christians, then euery among those heathen people, which onely serued their God *Bacchus*. O beastly drunkards, what meane you to runne into this excesse riot of drunkennesse, without all mean or measure as now you do? endeavouring to excel the drunkards and tossepots of all ages.

Drunkards  
delight to  
make more  
drunkards.

In olde time it was said, They that are drunken, are drunken in the night, for then they were ashamed to be seene drunken in the day. But now it seemeth our drunkards are ashamed of themselves, if they be not drunken once with the least euery day: nay they content not themselves with their owne drunkennes, but take great pleasure and delight to make other drunke also, as is too apparant by their carrowsing and quaffing health to him, and health to her, and yet no health nor wealth to any of them present or absent.

*Saint Paule* telleth thee howe thou shouldest vse thy needye brother, though thine enimie: *If he bee hungry*  
(saith

saith he) feede him, if he bee a thirst, giue  
him drinke: but thou wilt make thy friend  
drinke before he be thirstie, and of a  
friend make him many time before hee  
depart thy mortall foe: for how many  
dayes and fightings doe we see dayly to  
the life of these vnhealthful quaffings? then  
that belching of blasphemies, and vn-  
naturall murthers follow after, and in a  
worde, what sinne is there that doth not  
in companie drunkennesse? This sin-  
full custome of quaffing by measure, or  
rather aboue measure, was not allowed  
in the Court of that great king *Ahasuerus*-  
no not in the time of his feasting,  
but rather a lawe by the kinges owne  
mouth made against it; would God some  
law or other were made to restraine this  
great licenciousnesse, or beastlinesse,  
or hereby men are made worse then  
beasts: bring a horse to water, and hee  
will drinke no more then pleaseth him,  
it is sufficient: but if a drunkarde once  
come where there is either Ale or Wine,  
he is neuer satisfied, nay hee will enforce  
others to doe as he doth, so long as ey-  
ther of them can stand in the place.

*Rom. 13.*  
10.

*Hester. 1. 2.*

Unlawfull  
drinking  
forbidden.

It is reported that *Diogenes* fel in com-  
panie once with such tosepot compani-  
ons,

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ons : and when hee was quaffed vnto in wine, hee cast it on the ground, saying, better one, then two, meaning the wine perish alone, then he should haue perished with it.

Habac. 2.  
15. 16.

Now let the Drunkards heare what iudgement the Prophet *Habakkuk* pronounceth against them, when he sayth : *Wo vnto thee that givest thy neighbour drinke, (meaning in the maner aforesaide) and makest him drunken also, that thou mayst see his priuities. Thou shalt bee filled with shame for glory, drinke thou also and be made naked, the cup of the Lords right hand shall be turned vnto thee, and shamefull spuings shall bee for thy glorie.*

Pro. 23. 29.

The fruit  
of drunken-  
nesse.

Againe. *To whom is woe, (sayth the Wise dome of God?) To whom is sorrow? To whom is strife? To whom is murmuring? To whom are wounds without cause? Euen to them that tarry long at the wine and to them that see mixt wine :* Therefore giueth withall this counsell : *Looke not thou vpon the wine how pleasant it is: In the ende thereof it will bite like a Serpent, and hurt like a Cockatrice. Then sheweth the feate of drunkennesse, This eyes shall looke vpon straunge women, and this heart shall speake lewd things.*

Therefore it is not without great cause



in cause that our Saviour forewarning vs of  
the ende of the worlde counselleth vs a-  
boue all things, to take heede of surfet-  
ting and drunkenesse; and in another  
place noting the disorders of the vn-  
faithful seruant at his coming to iudge-  
ment, sayeth, *That hee will eate and drinke* Math. 24.  
*with the drunken.* 49.

For which cause I verily suppose that  
this vnmeasurable drunkenesse of our  
age, is a manifest token that the ende of  
the world is at hand.

And it is to be noted, that saint Peter  
taketh the occasion of giuing this watch  
worde. *The end of all things is at hand.* Vpon  
this that he had said, *It is sufficient that we* 1. Pet. 4. 3.  
*haue spent the time past of our life after the*  
*lawes of the Gentiles, walking in wantonnesse,*  
*lustes, drunkenesse, in gluttonie, and drinkings,*  
doubling as we see this worde drunken-  
esse: the by and by noteth, that if it  
seemeth strange to these wicked drun-  
kards, and vngodly persons, if any bee  
drawne by the preaching of the Gospel,  
from running into the same excesse of  
riot with the. But that the godly might  
not be discouraged, he sayth, that these  
drunkards and vngodly persons, shall  
one day giue account, *to him that is readie* Verse 5.

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to iudge quick and dead, of which iudge and iudgement we wil now Godwilling proceede to speeke of more particularly in the Chapters following, first prouing that there shall bee such a day of iudgement, and a finall ende of all mortall things.

*The second Chapter.*



Or the confirmation of this point (being a chiefe Article of the Christian faith) true Christians, I know deferre the plaine and euident testimonies of Scripture, howsoever

the Atheists & Epicures deride all scripture. Let vs therefore begin our prooffe with that ancient prophesie of holy *Enoch*, who liued before the flood, and is reported of to haue pleased God, and therefore God tooke him away vnto him selfe, as it were in the midst of his dayes, in respect of them that liued before and after him, when he had liued three hundred sixtie and five yeares.

This *Enoch* the seuenth from *Adam* (sayth *saint Iude* the Apostle) prophesied saying,

noch gaue  
testimonie  
of the end  
of the  
world.

saying: Behold the Lord commeth with thousand- Iude. 14.  
sands of his Saints; to give iudgement against all  
men, & to rebuke all their ungodly among them,  
of all the wicked deedes which they have ungod-  
ly committed; and of all their cruell speaking  
which wicked sinners haue spoken a-  
gainst him.

This plaine and euident testimonie of  
the day of iudgement, reuealed vnto so  
holy a Prophet and Patriarke as *Enoch*  
was, in the first age of the world, and be-  
fore the flood, God would not haue to  
be buried in forgetfulnesse, though ma-  
ny other of *Enochs* prophesies (as it is  
thought) be lost. Therefore by his holy  
spirit, inspired the minde of *Iude* the A-  
postle, to record the same in holy writ,  
and the same hath beene taken and ac-  
counted in the Church of God, for most  
authenticall and Canonickall Scripture,  
and shal so continue in credite among  
all the faithfull, vntill the ende of the  
world.

some of  
*Enochs* writ-  
tings lost.

Besides, this same prophesie of *Enoch*,  
the Patriarch, is strongly confirmed vn-  
to vs by the Prophets, Apostles, and by  
Christ himselfe, so that no man maye  
doubt the certaintie thereof without  
great impietie.

C

How

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Eccle. 12.  
3.

How fitly doth that saying of *Salomon* in the last of *Ecclesiastes*, agree with the former prophecies, as wel almost in word as in sense? *Heare the ende of all feare God, and keepe his commaundements, which is the whole dutie of man, for God will bring euerie worke vnto iudgement, with euerie secrete thing whether it be good or bad: that is, to the ende the good and godly may bee approued, and rewarded, the wicked and vngodly reproued and condemned.*

1. Cor. 5. 10  
None shall  
escape Gods  
iudgement.

*Saint Paule* the great Doctor of vs Gentiles, vseth almost the same wordes: saying: *We must all appeare before the tribunnall or iudgement seate of Christ, that euerie one may receyue the things that are done in this life, whether it be good or euill.*

Rom. 14.  
10.

And in an other place, reprouing the hastie and rash iudgement of some, hee saith: *Why dost thou iudge thy brother? Meaning rashly, or before the time, or why dost thou despise thy brother? Meaning in doing thinges that are indifferent, presently he addeth: Wee shall all appeare shortly, before the iudgement seat of Christ where euerie one shall receiue a righteous iudgement.*

Isa. 45. 23.

And he also confirmeth his testimony out of the prophesie of *Esay*, where it is written: *I live, saith the Lord, and euerie knee shall*

*shall bow to me.* Meaning when hee cometh vnto iudgement, for now many knees bow vnto Baal, and many other Idols, and all tongues, euen the wicked shall confesse, that is shall acknowledge Gods righteous iudgements. And then the Apostle concludeth, that euery one of vs, shal giue accout of himself to God.

And seeing the Apostle doth alledge this former testimonie of the Prophet *Esay*, to proue the iudgement to come, we may here adde another prooffe out of the same Prophet, where it is sayd : *Behold the Lord will come with fire, and with Chariots like a whirlewinde, that he may recompence his anger with wrath, and his indignation with flames of fire.* Esay. 6

Hereunto agreeth that euident place of Saint *Peter*, where purposely hee speaketh & entreateth at large of this generall iudgemēt, saying : *The day of the Lord will come as a Theefe in the night, in the which day the heauens shall passe away with a noyse, the element shall melt with heate, and the earth with the workes that are therein shall be burnt up.* 2. Pet.

And a little before the same Apostle saith : *The Lord knoweth how to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement to be punished.*

31. The Prophet *Isaiah* also speaketh of this great and fearefull iudgement, when hee saith : *The Sunne shall be turned into darkenes, and the Moone into blood, before the great and terrible day of the Lord come.*

41. The Prophet *Malachy* likewise, as al the rest of the Prophets doe, which would be tedious to reherse, speaketh of this great and feareful day of the Lord, *Behold* (saith he) *the day commeth that shall burne like an O-uen, and all the proude, and all that do wickedly shall be stubble: and that day that commeth shall burne them vp, saith the Lord of hostes.*

o 1. And the Prophet *Dauid* euerie where maketh mention of this iudgement, *The God of Gods euen the Lord hath spoken : Then he sayth : Our God shall come , and shall not keepe silence, a fire shall deuoure before him, and a mightie tempest shall bee moued round about him, he shall call the heauen aboue, and the earth to iudge his people.*

Again, Say among the Nations the Lord raigneth, he shall iudge the people in righteousness, Let the heauens reioyce, and let the earth be glad before the Lord, for hee commeth to iudge the earth, he will iudge the world with righteousness, and the people with his truth.

And not onely haue the Patriarkes, Prophets, and Apostles remembred vnto

vs this great and dreadfull day of iudgement, but euen Christ Iesus the iudge himself hath beene most carefull to forewarne vs of this day, knowing how carelesse and retchlesse the world would bee in this last and doting age of the worlde, insomuch that when the Sunne of man commeth he shal scarce find faith on the earth, iniquitie shal be encreased, and the loue that should bee betweene man and man waxing cold. In the foure & twentieth, and fife and twentieth of *Mathew*, *Math.* in the thirteenth of *Marke*, in the seuen- & 25. tenth, and one and twentieth of *Luke*, and in diuers other places in the Gospel, doe the euangelists record vnto vs the speeches and admonitions which our saviour vseth touching his second coming vnto iudgement, vnto which places for breuities sake I referre the Readers for this time: the rather for that I shall haue occasion hereafter to note the chiefest of them when I shal speake of the manner of this iudgement, and of the preparation which the faithfull ought to make against that day.

These few testimonies alreadie alledged are abundant prooffe vnto the faithfull and godly. And therefore I may here



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say vnto any one that shal read this chapter, as a good writer saith, speaking of the beginning of the worlde, and the creation thereof.

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oritic  
e scrip-

*Sz credis, satis tibi dictum est, si non credis, nihil tibi satis faciet:* If thou be a faithfull beleuer, there is inough spoken to satisfie thee, if thou be an Infidel, or an Atheist, nothing will satisfie or content thee: yet that the vngodliest Athiest may bee the more inexcusable, if hee shall happen to reade this Booke, it shall not grieue mee to adde some oher authorities and reasons fitting this mater we haue in hand: not that any thing that can bee spoken can adde any weight to the proofes alreadie alledged out of the Scriptures: but only to fight with the wicked, and to wound them as it were with their owne weapons, who euery where builde yp their fortresses of reason, and dispise or neglect he word of God, which is able to throw down the strongest holdes, and ought to bring into captiuitie all the thoughts and imaginations of man.

Wherefore if the wandring thoughts of the wicked Athiests wil not yeeld consent vnto this truth, what reason haue they to gain-say it? Surely none other but  
bare

bare denials, and because they would willingly not haue any iudgement, though their consciences summon the to iudgement euery day, therefore they willingly cheerish and maintain this opinion, that there shall be none at all. And why maruell we at this, seeing they sticke not to denie that there is a God, that the soule is immortall, that there shal be any resurrection from the dead, and therefore no iudgement to bee looked for; that the world had any beginning, and therefore shal neuer haue ending. This proceedeth wel inough, for indeed to denie one, is to denie all, as to grant one, is to graunt all: graunt the first, that their is no God, and all the rest follow of necessitie.

One absolute  
dray  
on another

And why I beseech you doe they not aswell denie that there is a sunne in the firmament, in beholding whereof they cannot if there mindes were not more then blindfolded, but beholde the glory of God? *The heauens declare the glorie of God and the firmament, his handie worke.*

Psal. 19

Or why doe they not denie that man hath any soule at all, in which soule of man there is painted forth as it were in a table vnto vs, though couered with the vaile of sinne, not onely an Image of the

Godhead, but euen a liuely representation of the glorious Trinitie.

Againe, if the world had no beginning whence sillie wormes as they are, had they their originals, who made them, or whereof were they made? will they say the world made them? Why they themselves are more excellent the the world; and the creature cannot be better then the Creator: will they say that they had an euerlasting beginning with the world? why then doe they die, and returne to dust? and so an end as they say, and yet wil by no meanes yeeld that the worlde shall haue an end.

Thus when their wits haue wandered the world throughout, they shall bee brought into this strait will they nill they, either to confesse that there is a God, and so the rest to follow in order, or else they shall fall into so many absurdities, as the wit of man can deuise to aske them questions. For as they themselves, I meane the learned sort of the will teach vs in other learnings a principall being denied, they are not to bee disputed withall that deny the same, their reasons will be so raw, and their conclusions so absurd,

Againe,

Againe, seeing *Aristotle* a Prince of Philosophers as they call him, when he had read some of *Moses* writings concerning the Creation of the world, could in his bording and iesting maner say of him.

*Ille homo* (meaning *Moses*) *multa dicit, & nihil probat* : hath set downe much, but how doth he prooue it?

I say if they will needs craue prooffe of God or of his Prophets, for confirming of truth; let it be demanded of them what prooffe or reasons they bring vs to maintaine their dotages, lyings, and falsehoods, what prooffe or reason can they alleadge to make any one beleue, or rather to be such an Infidel to thinke, that there is no God, that the world had no beginning, that the soule is not immortal, that the world and all mortall things shall haue none end: if they will haue vs onely to credit them denying these things, without any prooffe and contrary to all reason, why doe they not beleue the truth, which is agreeable to all reason, and confirmed by plaine demonstrations, which as they themselues say, is the soundest kinde of prooffe! or why are they so partiall and iniurious to the Prophets and holy men of God, I  
might

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The consent  
of Scripture  
admirable.

might well say to God himselfe, as once to doubt of those thinges, which are plainly and compendiously, yea with such harmony and consent as is wonderfull, recorded in the Scriptures? seeing they themselves will thinke themselves more then iniured, if we giue not credit to their writings, though many times they bee full of fables, and in known things different, and dissenting the one from the other.

But if they will not yeelde God his due in obeying the truth, let vs yeeld so much vnto them as to reprocue their falsehoodes, as well by reason as by weaker authorities then the word of God, which they had rather belecue. In their owne reason, they both see and confesse, that many things in this world by the reason of the alteration of times, and corruptions of men, are in a sort as it were shuffed together very confusedly, the soole is exalted, the wise man despised, the vertuous punished, the vitious praised: what other thing should this teach vs in common reason, but that there is a time to be expected when all this shall be redressed, all these corruptions purged, and a perfection of all things

things restored againe.

This much the Heathen themselues haue confessed. That after a certaine time there should be an vniuersall burning of the world, which wee Christians call Domesday, and that immediately after, all things shal be set in there perfect state againe, as they were at the first.

The Hea-then held that there should be a burning of al things.

Now among all the records of the heathen that intreat of the iudgement to come, those sayings of *Sibilla Erithrea* (for there were many *Sibils*) are of greatest accompt among the learned, which sayings or oracles, as they are called, seeing they are extant in diuers bookes, both in their originall, and also translated into our tounge, I will not trouble the readers with them in this place.

And as touching this generall Iudgement though it were neither recorded vnto vs in the sacred Scriptures, nor by any other authorities or reasons confirmed, yet surely Gods giuing of his Law, not to the outward but to the inner man, not to our deedes onely, but also to our thoughts, sheweth sufficiently without any other prooffe that there is another Iudge, besides the Iudges & Maiestrates of this world, to iudge vs and an other iudge.

Gods giuing of the law a testimony that there shall be a iudgement.

iudgement then their iudgement to be looked for, seeing there iudgement here proceede but to the outward deede, and by prooffes of witnessses, therefore cannot in any wise pearce into the hart, to discerne what is within. For as it is the Soule that chiefly receaueth the commandement, and chifely breaketh it: it is therefore the Soule that must come to examination, which cannot be done in this world. Againe, seeing the bodies are vsed as the instruments of the Soule, either to good or euill, therefore there must be a resurrection that they may be againe ioyned to their Soules, to receiue ioy or punishment, at the generall iudgement.

But if these Atheists will mocke & deride, as well prophane, as diuine authorities, which prooue vnto vs the iudgement to come, neither will yeelde vnto common reason, yet there is some thing within themselues which they euer carry about to conuince them.

Mans conscience tells  
how there  
shall be a  
iudgement.

I meane their own consciences, which shall euer witnesse against them selues.

For let them tell me, what meane these feares and trouble which terrifie them night and day, if there were not a Iudge  
and



and Iudgement to be feared?

What made that prophane *Caligula* to tremble euen at the shaking of a leafe, but onely because his conscience tolde him of the Iudgement to come?

When *Paule* preached vnto *Felix* of the Iudgement to come, then did *Felix* tremble and quake. Act. 24. 26

And how should not the sinfull Soule of man be afraid of this fearefull iudgement, seeing the deuils themselues are horribly confounded with the feare thereof, being kept in Chaynes vnto the iudgement of that great day? To draw to an end therefore, I am rather of this mind, then otherwise, namely, that there were neuer any so prophane or wicked in the world. Iud. 6.

Whatsoever they haue written or spoken to the contrary, (as the Atheists and Epicures in olde time, and our Epicuriall Atheists or Machiuiilians in these latter daies haue belched out many blasphemies against the truth in this matter) that haue beene without this feeling in their consciences of the day of Iudgemēt, only by the iust iudgement of God, that they might be the more hardned in their sins, they haue laboured with all their might, rather

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rather to suppress, the vtterly to quench the same, which sting of conscience, and fire of displeasure, burning and tormenting their soules in this life, are nothing else indeede, but onely a taste and beginning of those endlesse torments, which their bodies and soules shal at the last day be adiudged to endure, in the life to come for euermore, in the bottomelesse pit of hell. *Where their worme or sting of conscience shall neuer die, and the fier neuer be quenched.*

Why then should we spend more time or words, or yeeld any more reasons or authorities prophane or diuine, to proue vnto them that there shall be a daie of Iudgement, and an ende of all mortall thinges! seeing they that would must gaine say it speake not onely against all reason and authoritie, but even in a sort against their owne knowledg and consciences.

As for the godly and faithfull, they confesse the same dayly in the Articles of their faith. And if there be any other, no doubt there be some, that neither with the *Saduces* deny the resurrection of the dead, nor with the *Atheists* deny that there shall be a generall day.

Iudg

ment, but onely stand in doubt, wane-  
ring in their minds, and maruailing how  
these things shall come to passe. Let them  
attend diligently, vnto these wordes of  
Christ, who saith thus vnto them, *Mar. Ioh. 5. 28.*  
*saile not at this for the day & houre shal come,* 29.  
in the which all that are in their graves shall  
heare the voyce of the Sonne of God. And they  
shall come forth that haue done good vnto the  
resurrection of life, and they that haue done  
euill vnto the resurrection of Iudgement or con-  
demnation.

And so much for prooffe that there  
shall be a generall Iudgement, and there-  
withall an ende of all mortall miseries.

Now let vs proceede to the Chapter  
following, which sheweth how this day  
of Iudgement is vsually called in the  
Scriptures, and what profit we may reap  
thereby.

*The third Chapter.*



Touching that point, let vs  
first see how the day of  
Iudgement is noted vnto  
vs by Saint Peter himsele,  
whose Watch-word hath  
caused vs to wade thus  
farre

farre in this matter.

2. Pet. 3. 12.  
Stay of  
Iudgement  
called the  
day of God

In the third Chapter of his second Epistle, Saint Peter calleth the day of Iudgement, the *day of God*, and though it may be said that euery day is Gods day, because he made all daies; yet the day of Iudgement more peculiarly then other daies, may rightly be called the day of God, and that for diuers causes: First, for that God hath kept that day secret to himselfe, and hath not reuealed the same either to men or Angels, no not to the Sonne of man as he is onely man, though he be head and Lord of Angels: next, it may be called the day of God because vpon that day the most mightie power and maiestie of that great God *Iehouah* shall be made more manifest to the world then euer before, both in rewarding of the good, and punishing of the wicked.

Then shall that saying of the Psalm be proued true in the sight of men and Angels. *Verily, there is a reward for the righteous, there is a God that Iudgeth the earth.*

Moreouer, it may well be called the day of God, for when God hath iudged the world by Iesus Christ, then shal Christ Iesus deliuer vp the kingdome to God his

his Father and God shal be all in all, then shall *El Elohim Iehonah*, as the Prophet *David* describeth him in the 50. Psalme, *The God of Gods, the everlasting God, God the Father, God the Sonne, and God the holy Ghost,* be seene & worshipped of men & Angels, in the excellencie of their glory, the sight and knowledge of whose glory, shall be the full ioy and contentation of Gods elect, as it is said in the sixteene Psalme, *In Gods presence is the fulnesse of ioy, and at his right hand there are pleasures for euermore,*

Psal. 50.

Psal. 16. vlt

Now Saint Peter doth not onely call the day of Iudgement the day of God, but in the same Chapter calleth it also the day of the Lord, meaning no doubt the Lord Iesus, who shall iudge vs all. And Saint Paule speaketh of the same matter, vseth both wordes in the first Chapter of the second Epistle to the *Thessalonians*, saying, *The Lord Iesus shall shew himselfe from heauen in flaming fire.*

2.

Day of Iudgement called the day of the Lord.

2. Pet. 3. 10

2. Thess. 1. 8.

And in the second of the Acts, Saint Peter reporteth the saying of the prophet *Joel*, calling the day of Iudgement, *The great and notable day of the Lord.*

Joel. 2. 31.

Now he calleth that day the day of the Lord, because vpon that day the Lord Christ, shall shew himselfe to be Lord

D

Lord



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*Lords, and King of Kings*, and he calleth it great and notable, both in respect of the great glory of the Iudge, as also in regard of the notable things that shal come to passe vpon that day, for then the Sun shall be darkened, the Moone shall loose her light, and the Starres shall fall from heauen, yea, heauen it selfe shall passe away with a noyce (as *Peter* also saith) the Elements shall melt with heate, and the earth with the works that are therin, shall be burnt vp. Then shall the sound of the Trumpet be heard the worlde throughout, to waken them that are in their graues, Then shall all they that are dead, heare the voyce of the son of God.

Then shall all the great Monarches and princes of the world, together with all their vassals, and subiects, appeare naked before the person of this great Iudge, then shall the deuils and all damned spirits roare and cry, then shall all the wicked tremble and quake for feare, and shall say to the hils and mountaines, fall vpon vs, and hide vs from him that sitteth on the throne, and from the presence of the Lambe, for that great day of his wrath is come, and who may abide it? therefore rightly may this day be called,  
the

the great and notable day of the Lord.

Moreover, the day of iudgement is called by Saint Peter in the third of the *Actes*, *the day or time of cooling or refreshing*, because vpon that day all the children that haue any way beene afflicted in this life, shall be comforted and refreshed, especially those which haue beene scorched with the heate of persecution for Christ his sake, they shall be cooled and about all measure cheared, comforted and refreshed. *They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, neither any more heate of persecution or affliction, for the Lambe which is in the midst of the Throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, to coole and refresh them, and God shall wipe away all teares from their eyes.*

*Day of Iudgement called a day of refreshing.*  
*Acts 3. 19.*

*Reu. 7. 16. 17.*

Also let vs see how Saint Paule noeth this day of iudgement vnto vs, in the second to the *Romanes*, he first calleth it a *day of wrath*, as also it is called in the sixth of the *Reuelatio*, the great day of wrath, because at that time all the enemies of God shall be sure to drinke of the seuerer cup of Gods wrath to their eternal destruction.

*Day of iudgement called a day of wrath.*  
*Rom. 2. 5.*

So saith Dauid vpon the wicked God shall raine snares, fire and brimstone, storme and tempest, this shall be their portion to drinke. Also in

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5.  
Day of  
Iudgement  
called the  
Day of re-  
uealing.  
Iom. 2. 5.

Ieb. 4. 13.

6  
Day of  
Iudgement  
called the  
Day of the  
righteous  
Iudgement  
of God.

the same place the Apostle calleth the day of iudgement. *The day of declaring or reuealing*, both because the iudgement shall be kept in so open a place in the viewe of heauen, earth, and hell, as also in respect, that then all secrets shall be discovered and disclosed, nothing is so hid, but it shal be made knowen, saith our Sauour, also in the Epistle to the Hebrewes, it is said, *There is no Creature, which is not manifest in his sight, but all things are open and naked in his eyes with whom we haue to doe*, that is in the eyes of Iesus Christ, the Sonne of the eternall God, who shall iudge the secrets of all men by Iesus Christ. Thirdly, the same Apostle not contented in that place to call the day of iudgement, the day of wrath, and the day of reueiling, but also he calleth it the day of *the righteous Iudgement of God*, why is there any day wherein God executeth vnrighteous iudgement? God forbid. For then how should God Iudge the world, if there be any vnrighteousnes in him as the Apostle vrgeth in the Chapter following? And as *Abraham* pleadeth with God himselfe vpon this point, saying, *Shall not the Iudge of all the world doe right?* that is, execute righteous Iudgement

ment

ment at all times; why therefore doth the Apostle appoint one day among all other daies, for God to shew righteous iudgement, calling it the day of the righteous iudgement of God? Surely he doth it to some purpose, yea, for our instruction, namely because in the cōmon course of the world, it is vsually scene and obserued, and many good men as *Jeremie* & *David* haue complayned of it, that the wicked are aduaunced, the godly suppressed, the sinner set aloft, the seruant of God abused, the meeke ones contrary (as it seemes) to many expresse texts of scripture, constrained to wander in wildernesses, being destitute, tormented, and afflicted, the proud ones in the meane season to inherite the earth, and to sucke vp the fat of the Land; with a thousand like aduersities, that befall the godly in this life, whereas the godlesse lye drowned & drenched in all prosperitie; what thing I pray you at the first sight, can there seeme to be more contrary to the iust, or as the learned terme it, to the Geometrical proportion of Gods righteous iudgement.

The godly  
abased, the  
wicked ex-  
alted.

To all which, although it might be answered, that there is a fallacie foulded

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many times in these words euill & good, prosperitie & aduersitie, counting & calling too, aduersitie euill, when it may rather be called good, & prosperitie good, when it may be called euill: these you will say be paradoxes, yet such as Christian Schollers ought to be acquainted with. Also that all these things do but deceiue the outward senses of those, that are troubled with those griefes of the godly, and prosperitie of the wicked, not considering, that God doth this in the vp-rightnesse of his iustice, and in the depth of his wisdome, both for the great good and comfort of the godly, euen in this life, as they themselues doe many times feele and confesse, and also for the greater downe fall of the wicked, as *Dauid* being well aduised of this matter, confesseth saying.

*Psalm 73. 18. God setteth them in slippery places, suddenly they are tumbled downe and perish.*

Although I say, this point may thus be answered, and that not amisse: yet *Saint Paule* doth answer the same more fully in one word, and doth decide this controuersie, to the full contentation of the godly, and terror of the wicked, by making mention of this righteous iudgement

ment of God, which is as much vnto me,  
as if he should say, Be it that it seemeth  
by these sundry euent, that dayly fall out  
in the world, both to the good and bad,  
that God is not iust, or to make the best  
of it to mans seeming, Gods iustice doth  
not shine foorth lightly inough vnto vs;  
Haue patience but a while, iudge of no-  
thing rashly or before the time, a day is  
comming, and will not tarry, that thou  
wilt be of an other mind, when thou shalt  
see God to make a short accompt vpon  
the earth in righteousnesse, and iudge  
the secrets of all men, according to true  
iustice by Iesus Christ, according to my  
Gospell or preaching, saith the Apostle,  
*Who will reward euery man according to his  
workes. That is, to them which by continuance in  
well doing (though they haue had many crosses  
and lets) shall be glory and honor, and peace, and  
eternall life, to recompence them for the  
slanders, & shames, dishonors, and vexa-* Rom. 2  
*tions, and death it selfe, which they haue  
suffered for Christs sake in this world.  
But to the wicked and contentious and to them  
that disobey the truth of Christ his Gospell, and  
obey vnrightheousnesse shall be indignation and  
wrath to recompence them at the full for their  
fury and displeasure that they haue euer borne*

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*To Gods children in this world.*

Moreover, vpon the soule of euery man that doth euill saith the Apostle, and hath not repented, shall be tribulation and anguish for a recompence of their vaine iolities and reioycings, which was their continual delight in this life, agreeing with that answer of *Abraham* to *Dines*, Remember that thou in thy life time receivest pleasure, and contrariwise, *Lazarus* paine, but now he is comforted, and thou art punished?

Whereunto serue these complaints of the damned noted in the booke of *Wisdom*, we fooles say the damned, thought the lifes of the godly that gladly suffered affliction in this life for Godlinesse sake, madnesse, and their ende to be without honour, but now they are counted among the children of God, & their portion is among the Saints; contrariwise, say they to the increase of their griefe, we haue weried our selues in the waies of wickednesse & destruction, and we haue passed through dangerous waies, but we haue not knowne the way of the Lord. Last of all the remembrance of their glory in this world, doth most of all torment them, saying among themselues, what hath the pride of this world profited vs,  
or



or what profit hath the pompe of riches brought vs, all those things are passed away like a shadow? Then it followeth, for the hope of the vngodly is like the dust that is blown away with the winde, but the righteous shall liue for euer. And all this is according to the righteous iudgement of God, *Who shall Iudge the world in* Psal. 9. 8. *righteousnesse, and minister true iudgement vnto the people, as Dauid speaketh in the 9. Psalme.*

Hereupon then we conclude, that God euen in this world, in the vprightnesse of his Iustice, doth deferre the Iudgement of the wicked at times, and also suffers many times the godly to be most vniustly Iudged and wronged, by the vngodly, for causes left knowne to his wisedome; of whose wronges, he will surely be reuenged either in this world, or in the world to come, or in both. Neither (as a godly Father hath well noted) doth God cease to shew continually tokens of his Iustice euen in this life, lest any should thinke God were altogether vniust, and had no regard how matters passed in this world. On the contrary, he doth not punish all the vngodly ones of this world, at leastwise for all their vngodlinesse, for then he should leaue nothing for the iudgement

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ment to come. And withall it is to be noted, that euen those Iudgements which God at any time doth execute vpon the godlesse in this world, are but onely beginnings of their torments to come, to the which they shall eternally be Iudged at the last day, except they repēt,

And so much for that *Saint Paule* calleth the day of Iudgement a day of wrath a day of reuealing, and a day of the righteous Iudgement of God.

I will not indeuour further to enlarge this Chapter, by any curious searching of any other attributes or names, whereby this day of Iudgement is noted vnto vs in the Scriptures, whereof I know there are many other both in the olde and newe Testament: for as much as I seeke not a multitude of examples to fill the page, but onely fitte examples to confirme the godly, and to strike a terror into the harts of the godlesse for their good, if at least any thing may terrifie them. Onely for the further comfort of the godly, who with great patience must waite for the comming of their Master. Let it not be forgotten, that our Sauour himselfe in the Gospel, after he hath noted many fearefull  
signes

signes that shall goe before and accom-  
panie this great iudgement for the con-  
founding of the wicked: he addeth a most  
comfortable exhortation to al the godly  
bidding them to lift vp their heads and  
reioyce, for that *the day of their redemption is*  
*at hand*, for then and vpon that day, all the  
faithfull shall be sure to receaue the effect  
of their former redemption, purchased  
by the death of Christ, and also the end  
of their faith, which is their eternall sal-  
uation, both in soule and body in the life  
to come. This day thus noted vnto vs in  
the scriptures, hath been & yet is vsually  
called of the godly, *The day of doome*, be-  
cause then the last doome or definitiue  
sentence shall be giuen vpon all flesh, ne-  
uer to be reuoked.

7.  
The day of  
iudgement  
called a day  
of redemp-  
tion.  
Luke, 21. 28

It is also called commonly the day of  
the second comming of Christ, which  
shal be in infinite glory, to counteruaile  
his first comming in the flesh in so great  
basenesse and humilitie.

9.  
And the day  
of Christ  
his com-  
ming.

Lastly, it is rightly called by our Sani-  
our three times in one Chapter. *The last*  
*day*, because all daies and time it selfe shal  
end with it, for as time began when the  
world began, so with the world it must  
needes haue an end,

10.  
The day of  
iudgement  
called the  
last day.

Therefore

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Is. 6. 39.

44. 54.

Reu. 10. 5. 6

Therefore is it that the Angell swea-  
reth so solemnly in the *Reuelation*, (such  
an other oath we shall hardly finde in all  
the Scriptures,) *By him that liueth for ever-  
more, which created heauen & the things which  
therein are, and the earth and the things that  
therem are, and the Sea and the thinges which  
therin are, that Time shal be no more,* meaning  
after this world is ended.

Now God of his great mercy there-  
fore giue vs grace wisely to consider of  
the leasons, and to make benefite of the  
time wherein we liue, and also to be assu-  
red that this time or day will come how  
soone, he onely knoweth, that knoweth  
all things, though all the Epicures in  
the world, haue sworne the contrary.

The rather for that we are assured all  
of the signes fore prophesied in the scrip-  
tures to come to passe before that day are  
well neare accomplished and fulfilled,  
whereof we are to intreate in the Chap-  
ter following.

*The*

*The fourth Chapter.*



He signes and tokens that  
shall goe before this great  
and generall Iudgement  
are thus diuided by some.

Into signes Physicall,  
In the heauens, earth,

and Sea.

Signes Politicall, in Countries and  
common-wealthes.

Signes Ecclesiasticall, in Church and  
Church-men, which deuision is good,  
and may well be followed, howbeit, my  
purpose is not at this time, to enter into  
any curious discourse, but onely briefly  
and plainly to discover and lay open  
such signes and tokens as the Scripture  
doth forewarne vs of that shall come be-  
fore this day, whereof many no doubt  
are past, and some may be yet to come,  
which we will also note as we speake of  
them in perticular.

And albeit I say there may be some  
signes and tokens that are not yet fully  
accomplished, let no man therefore defer  
his repentance, or thinke the day of  
iudgement to be the further off for that,

for

for I suppose there be tokens that shal be seene to come before that day, no otherwise then the lightning before the thunder, betweene the which there will be no time for the obstinate sinners to repent, but euen for the faithfull and godly, *To lift vp their heads and to reioyce, for that their redemption is so nigh.*

Luke. 21.

The signes and tokens that shall goe before this great and fearefull daie of Iudgement, hath Christ the Iudge himselfe in token of his loue vnto vs described and made knowne, howbeit somewhat darkely to the end the godly should consider thereof the more carefully, as the wicked do passe them ouer contemptuously, which signes we will briefly recite, as they are deliuered vs by Christ himselfe, his faithfull Euangelists & Apostles. *Then shal be signes saith Saint Luke, in the sunne, and in the Moone, & in the starres,* which no doubt haue been accomplished & fulfilled, & that in this last age of the world by most strange & extraordinary eclipses of the Sun, & of the Moone, & by fearful & vnwonted comets & blasing stars that haue appeared as wel to vs, as in diuers other places & countries in Christendom: all which do preach vnto vs, that the deuolution of all things is at hand. And it is vsually

vsually obserued by the godly, that euen these heauenly bodies, the Sun, Moone, & other of the planets & starres which by the God of nature were created for the comfort of man, haue of late yeeres withheld as it were their brightest beames, & sweetest influences frō vs, as blushing and hiding their faces frō beholding the sinfulness of this latter age wherein we liue: adde vnto this the alteratiō which fal out in the times & seasons of the yeere: The spring some yeeres hoater then the sommer, & the sommer more moyster & colder then part of the winter: yea, and the time of haruest wherein fruits should be ripened & gathered for the sustinance of man, hath shewed it selte most vnkindly to requite as it were the vnkindnes & vnthankfulness of man towards his God, who gouerneth all these things according to his good pleasure, & appointmēt

The starres & planets are ordained as the clocke of God to giue warning to the world of that euent & falling out of these inferior things, but God himselfe turneth the wheeles, draweth vp, and letteth downe the poyses as it pleaseth him, & causeth ech thing to fal out according to his owne pleasure. So that we neede not doubt

God the  
gouernor  
and dispo-  
ser of all  
things



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doubt to affirme that there haue beene many extraordinary signes in the Sunne, in the Moone, and in the Starres, passed already, and yet dayly are to be seene, to admonish vs that the ende of all things is at hand.

Now, as these signes are vsually noted by the learned in the heauens, so the effectes of the same are warres, famines, and Pestilence among men here on earth, which are also tokens foretold by three Euangelists, that shall fall out before the ende of the world. And albeit no age in the world hath beene free from these Iudgements of God for sinne, yet no doubt these latter warres which haue beene raysed by Antichrist, and waged by Christian Princes, within Christendome for the Gospels sake, doe euen as it were point out with the finger, that Christ himselfe is comming to stint this strife, and to stay the fury of Antichrist the Pope, and all his adherents.

The like is to be said of all the feareful famines and Pestilences that wee haue both seene and felt, and the Lord of grace onely knoweth what is it to come before the end of the world for our great vnthankfulnesse, and abusing of Gods blessings

bleſſing in the time of peace and plenty:  
for as ſinne doth abound, ſo the puniſh-  
ment of ſinne muſt alſo increaſe.

And that ſinne and ſinners doe ſo in-  
creaſe & abound, what doth it elſe prog-  
noſticate, but that as Chriſt alſo forwar-  
neth, the end of the world poſteth on.

Alſo that *fidelitas* faithfulneſſe or faithfull Loue, of  
dealing among men is *nigro cinno ſimilis*, charitie  
rare to be found, and loue or charitie cold as ice.

waxen colde as the ice, euen in the ſun-  
ſhine of the Goſpell, it teacheth vs plain-  
ly, that *The end of all things is at hand*: What  
ſhould we ſpeake of the moſt ſtrange &  
vnnaturall birthes that dayly are to be  
ſeene euery where, which monſters be-  
yonde all courſe of nature, doe plainly  
tell vs, that the God of nature is angry  
with man, for thoſe moſt monſtrous and  
vnnaturall ſins which are dayly commit-  
ted: to ſpeake nothing of the ſtrange &  
vnheard of fires, & burnings, haile, thun-  
drings and lightnings, which are euen  
the Harbenger or forerunners, of that  
fearefull & violent fire, which ſhal ſhort-  
ly deſtroy all the aduerſaries of God  
when his Sonne Chriſt ſhal come vnto  
iudgement.

Alſo there ſhall be earth quakes though

ake 21.

not in all, yet in diuers places, & we haue lately scene and felt the same, the Sea and waters shall swell and rore, and that for all these things mens harts shall faile them and be allonished, which thing euen surely dothe euen now beginne to come to passe and dayly shall increase towards the ende of the world, all these and many other signes and tokens we may affirme without any feare to be already passed and gone, and thereupon we may conclude as our Sauour teacheth vs by the budding of the Figge tree, that the Sonne of righteousnes is ready to appeare in the Heauens, and the euerlasting summer for all the children of God is euen at hand, which shall be vnto them a time of ioy and refreshing, but to the wicked and vngodly a day of horror and lamentation.

Signes passed.

So much briefly touching such signes and tokens as are already passed, wherevnto may bee added that the Apostle *1. Thes. 2. 3* speaketh of the departing from the faith, and the reuealing of Antichrist that childe of perdition, which the light of the Gospell in this age hath reuealed, & made knowne to the world, and I trust will dayly more and more reueile to all such as haue

haue not receiued the marke of that  
 beast, *either in their right hand, or in their  
 forehead.* But here it may be said, that the  
 Scripture teacheth that the *Sunne shall be* Math. 24.  
*darkned, the Moone turned into bloud, and the* 29.  
*Starres shall fall from Heauen, before this  
 great and terrible day of the Lord come :* and  
 therefore some may say we neede not to  
 doubt of the day of Iudgement before  
 we see these great signes so to be accom-  
 plished and fulfilled.

But stay, are we assured that these  
 great and fearefull tokens haue not ap-  
 peared in some place or other in this last  
 age of the world: or if they haue not been  
 litterally fulfilled, yet may they not mis-  
 tically be accomplished? which thing by  
 the learned is also noted, and obserued,  
 comparing the darkning of the Sunne  
 to the Eclipsing of the Gospell, being  
 Eclipsed and darkened vnder the king-  
 dome of Antichrist five hundred yeeres  
 together, the Moone turned into bloud,  
 to the great slaughters & persecutions  
 of the Church & children of God, whose  
 bloud by the bloody beast of *Rome* hath  
 been shed & spilt as waters in al quarters  
 of Christendome, the falling away of ma-  
 ny great Masters and Doctors which

Sometimes shined in the Church but after declining vnto Papisme or Atheisme, haue they likened to the falling of the Starres from Heauen.

All these things no doubt in this sence haue beene fulfilled ; but that this is the meaning of our Sauour, that his words shall be mystically vnderstood, I dare not affirme, but rather I doe verily beleue, that the Sunne in the firmament shal indeede be darkned, when the Sonne of righteousnesse shall appeare ; that the Moone shall not then giue her light, and for how can she, when the sunne is darkned, from whō she receiueth all hir light and brightnesse, that the starres shal then fall from heauen, and no maruell, seeing then the powers of Heauen shall be shaken, the Heauens or firmament it selfe passing away with a noyce, and the elements melting with feruent heate : Therefore I am perswaded that these tokens shall not be accomplished, till the ende of the world. And therefore as I haue said, let no man deferre his repentance till these signes be fulfilled, which are signes and tokens that shal accompany the comming of the Iudge, no otherwise (as also I haue said) then a flash of lightning before the thunder, or rather

2 Pet. 3.

ther with the thunder (though the light be seene before the thunder be heard) yet both are said to breake out of the cloude together; so assuredly as soone as these tokens are accomplished, the Sonne of man shal presently appeare in the clouds with power and great glory.

This thing is plainly reuealed vnto vs by two Euangelistes, *Marke* and *Mathew*, <sup>Mark, 13.</sup> who say, *In those daies, that is, at the end of the* <sup>24.</sup> *world, the sunne shall waxe darke, the Moone shall not giue her light, the starres of Heauen shall fall, the powers of heauen shall be shaken: And then shall they see the Sonne of man coming in the clouds with power and great glorie:* No intermission of time between the one and the other, scarce so much time, for the faithfull to lift vp their eyes vnto heauen & to receiue ioy into their harts, for that their expected redeemer is come.

Moreouer, that those signes are not yet accomplished, it may be gathered out of *Luke*, who maketh mention of *the time of the Gentiles to be fulfilled*, before he speaketh of the signes in the Sunne, Moone, and Starres, But we see the time of the Gentiles is not yet fulfilled, neither hope shall be fulfilled, till the ende of the world, therefore these signes and tokens

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are not as yet accomplished.

Rom. 11.

But some will yet say, that *Saint Paul* speaketh of the restoring of the *Jewes*, before the generall Iudgement shall come. It is true indeede, *Saint Paule* in the 11. of the *Romanes*, maketh mention of such a secret, which curiously to intreat of, is from my purpose; onely this wee may note out of that place of the Apostle, that *Saint Paule* hauing an intent to tame the pride of the Gentiles, that they should not boast or preferre themselves before the *Jewes*, who were the naturall branches, affirmeth in the three and twentieth verse of the same Chapter, that the *Jewes* shall be grafted in againe. For saith he, *God is able to grasse them in againe, if they continue not still in unbeleeefe*, which if, or exception of the Apostle, being well noted, will stay sober minds from concluding a generall restoring of any publike estate of the *Jewes* before the comming of Christ vnto iudgement; For as much as Infidelitie is that great sinne, which hitherunto hath stickt so fast vnto that Nation. Howbeit, we doubt not many *Jewes* sithence their refection, God of his mercy hath called, and dayly doth call vnto repentance, that



that *so all Israell may be saved*, as the Apostle saith, that as all those that are Israelites indeede, and by faith in Christ, depend onely vpon the free election of God, as also must the Gentiles if they will be saved; But in the meane while, let it not hinder any to looke for the coming of our Sauour, till the nations of the *Iewes* be wholly restored, seeing if that were the meaning of the Apostle, wee know not how soone God may bring the same to passe, for a iust iudgement vnto vs *Gētiles*, neither yet how long they may continue in their vnbeleefe, euen to the last day, if God do not shew mercy vpon the.

Rom. 11.  
26.

And as for that the Apostle also in the Gospell, maketh mention of the time of the Gentiles to be fulfilled, if the meaning thereof be, that for their great vnthankfulnes, & contempt of Gods grace, the Gospell may be taken from them, as I hope it shall not before the ende of the world, (for then the time of the Gentiles must needs be fulfilled) I had rather meditate vpon this matter, then make any discourie thereof at all, onely let these wordes of the Apostle in that place, euer sound in our eares that are Gentiles. *Be not high minded, but feare, for if God spare not the naturall branches which were the Iewes*

Luke. 21.

*take-heede, (which word euermore goeth before danger,) That he spare not thee, being a Gentile and a wilde Oliue tree.*

And as for deciding of these questiōs, either touching the publike restoring of the *Iewes*, or small reiection of the *Gentiles*, before the ende of the worlde, (both which questions I rather hold negatively) seeing they are somewhat disputable, let vs in a Christian sobriety, rather confesse our ignorance, then bewray curiositie, waying well that diuine declamation of the Apostle, wherewith he concludeth that discourse. O the deepnesse of the riches both of the wisdom and knowledge of God, how vnsearchable are his iudgements, and his waies past finding out?

se. 33.

There are yet remayning two other poynts of like difficultie to some, to be briefly touched.

The one, whether the Gospell be yet preached throughout the world.

The other, whether the kingdome of Antichrist shal not in a sort continue vnto the comming of Christ vnto Iudgement.

Of the former, albeit I speake of it in this place, yet I am rather of opinion, that

that the publike preaching of the Gospel, should be reckoned in the number of those tokens that are already passed, and that the Gospel hath already beene published, yea sithence the darknesse of Popery & Mahomatisme hath beene discovered throughout all Nations of the world, euen as *Saint Paule* affirmed it was euen in his time, and therefore now the end of the world to be looked for. If any will say, why then the ende should come presently? seeing Christ saith when the Gospel shall be preached, then shall the end come.

I answered, that the word then, must not onely be referred to that time when the Gospel is preached, or shall be preached, but also to that time when the preaching of the Gospel hath fully effected that for which it was preached and published: for we know the preaching of the Gospel, is that heavenly seede of God which must be sowed in the Gardens of earthly mens harts, which seede must haue a time to be sowed, a time to grow, and a time to ripen; as soone as this seede is fully ripened, in the harts of Gods elect, and the reprobate made inexcusable, for not receiuing or for not yeelding forth

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forth fruite accordingly : then presently without delay will the haruest come, and the sickle shall be thrust in to cut the Lords corne, to preserve it for his owne Garner the kingdome of Heauen, when the weede & euery vnprofitable branch, shall be burned in that fire, that neuer shall be quenched.

Againe, we see the day must dawne, and the day starre of the Gospell must haue a time to appeare, before the Sonne of righteousness doe arise, yea the sunne in the firmament hath a time to rise, a time to run his course, and a time to set. so the bright sonne of the Gospell began to rise as soone as the Son of righteousness was borne, he hath run his course and hath spred the bright beames of his heauenly light by his Apostles and faithfull preachers in all corners of the world sometimes here, and some times there which heat of the sunne or Gospel, when it hath ripened and brought forth the liuely fruits of faith, in the harts of Gods children : & hardned the wicked to the greater condemnation : then shall the same sunne of the Gospell begin to set when the true sonne of righteousness shall appeare in the heauens, with power and

great glory glory: so that it is not to be doubted, but the Gospell hath beene already published, among all nations, notwithstanding the preaching thereof, shal continue I trust vnto the end of the world. Now touching the other questiō, whether the kingdome of Antichrist shal also continue vntill the end of the world, I know it is doubtfully disputed of among many Diuines, some gathering out of the 18. of the *Reuelation* and other places, not onely that it shal haue a suddaine and grieuous fall, as no doubt it shal, but also are thereby lead to thinke, that new *Rome* which is spiritually called *Babylon*, (like as olde *Rome* also was) shal be vtterly rased and ouerthrowne before the ende of this world: whereat all the wicked great ones of the world, that hitherunto haue supported her, and reioyced in her brauery, shal lament and weepe: and also hereupon some haue moued questions & disputed vpon, what Christian Princes they are that are most likely by force of armes to giue this great and finall overthrow to the kingdome of Antichrist.

All this is probably collected by some out of that place, & others of the *Reuelation* where is mention made of the fall of

*Babylon.*

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*Babylon*, now there is no doubt as I haue said, by the fall of *Babylon*, is meant the destruction of *Rome*, and of Antichrist, which hath his chiefe seate at *Rome*, for therein all the godly learned agree. I will onely alleadge the authority of Master *Bullinger* in his exposition vpon that place of the 18. of the *Reuelation*, whose wordes are these.

He pursueth saith he, (meaning the Author of the *Reuelation*) throughout all the eightene Chapter the destruction of olde and newe *Rome*: also of *Heathenisme* and *Antichristianisme*, and that with a marueilous plentie and euidence of speech, euen so that you would thinke you saue, all things presently accomplished. And he setteth also (saith he) a most godly order. For first the *Angell* declareth the destruction of *Rome*, with most apt and fit words: Secondly, counsell is giuen to the godly, how to behaue themselves in so great dangers: then is added the maner of the desolation, that like as *Rome* hath greedily and cruelly spoyled and destroyed other Nations, euen so it shall befall vnto her: also after this, a lamentation is made, wherein the Princes and Marchants doe mourne for the ruine of *Rome*, where they also recite the riches and pleasures. Finally, the Apostles and Prophets witness of the iust Indgement of God. Againe, (saith

(saith hee) the Angell of the Lord, casteth a milstone into the bottome of the Sea, that so the most certaine & vnrrecoverable and most weightie destruction of Rome might be signified, whereunto againe are annexed the causes of so greivous evils and the same finish'd with the praise and gratulation of all the heauenly dwellers, hitherto Master Bullinger. By this therefore it appeareth plainely enough, that by the fall and destruction of Babilon, is meant the fall & destruction of Rome, together with the whole kingdome of Antichrist. But when this finall fall and vtter destruction shall be, or by whom it shall be accomplished, Master Bullinger neither many other godly and learned men doe determine, rather Bullinger as also many others are of opinion that Antichrist and his kingdome shall in some decaying and ruinous sort continue vnto the ende of the world, for so he oftentimes affirmeth in his booke vpon the reuelation.

And in the end of his first sermon that he maketh vpon the 18. Chapter he thus concludeth, Here now saith he, the iudgment of God for as much as he is proud (meaning the Sea of Rome which presently before he calleth the Lady of al realmes and Churches) for as much saith he as



she is proud, vaine glorious, carelesse, and wicked: in one day shal come her plagues, by which one day, as he noteth out of *Arctas*, is signified a sudden destruction, and that she should then perish when she least thought of it, and her plagues he saith, *Saint Iohn* reciterh in order, death, mourning, famine, and fire. And *Stories* saith he testifie, that these things were by the *Gottes* fulfilled accordingly in olde *Rome*, whereof (saith he) I haue spoken before. Therefore he addeth we doubt nothing at all but that new *Rome* also shall by men and Gods Angels (marke his speech) be torne a sunder and pluckt vp by the rootes: by men and Gods Angels, now how well the exposition of this godly man doth agree with that euident place of the Apostle in the second of the second to the *Thessalonians*, is not hard to be discerned, for no sooner hath the Apostle spoken of the reueiling of Antichrist, but presently he maketh mention of his destruction, for saith he, *Then shall that wicked man meaning Antichrist be reueiled whom the Lord shall consume by the spirite of his mouth, and shall abolish at the brightnesse of his coming.*

By meanes of which place or contrary

ry to the meaning of this place, I suppose no man may determine, but that Antichrist and his tortering kingdome may continue till the end of the world: no otherwise then a most ruinous and decayed Castle which shall dayly be battered downe with the power of Gods word, preached by men, but shall vtterly be subuerted and abolished by the brightnesse of Christs comming vnto Iudgement: by the power of his Angels, agreeable to that saying of *Bullinger*, before noted, that newe *Rome* (meaning thereby the whole power and kingdome of Antichrist) shall by men and Gods Angels, be torne a sunder & pluckt vp by the rootes.

Wherefore I am also of opinion, that it is a safer way to perswade the children of God to indure in all places with patience the tyranny of Antichrist, though it doe continue to the end of the world, the to cause the vpon vncertaine coniectures to expect the ending of his tyrannies and ouerthrow of his kingdome, before the King of kings shall come in his glory.

And withall let vs not cease to admonish & warne all Nations and people of the world to beware if they be farre of  
that

Rcu. 18.8.

that they come not neare vnto his Romish *Babylon*, if they be neare or in her, that they fly far from her and that speedily that they defile not themselues with the filthinesse of that Romish beast, that they receiue not his marke in their right hand, or in their fore-heads: if they haue already beene marked, that they wash it out eane againe by true repentance in the blood of Iesus Christ: in one word, that none be partakers of her sinne, least also they are partakers of her punishment, which in one day, that is, suddenly and speedily shall come vpon her, *For strong is the the Lord God that shall Iudge her.* And so much also for the destruction of Antichrist & his kingdome, which how soone it shall come he onely knoweth, which knoweth al things. And this I hope also may suffice to be spoken in this Chapter, touching certaine signes and tokens foretold in the Scripture to goe before the end of the world, whereof as I haue said, many are passed and some of them may be yet to come. God make vs thankfull for these so gracious forewarnings, and giue vs also grace wisely to consider of the ceasons.

And to the ende that nothing may be omitted

omitted as farre as my slender habilitie is able to reach, which may any way edifie or comfort the simpler sort, let it be further obserued in this place, that as it is on the one side too much curiositie for any mortall man to determine or paint out the time or day of iudgement when it shall be, seeing it is not reuealed, but rather concealed by God him selfe for our good: so on the other side, it is too much senselesnes & want of Christian discretion, not to consider so much of this day or time as may either bring profite or comfort vnto vs. Yea, probable coniectures how long the world may endure to sober and godly mindes I suppose cannot be hurtfull, so that they be soberly auerred only as Christian coniectures and not for any certaine or sound conclusions.

Such are these as godly & sober minded men haue not refused to speake and write, as that it is probable the world shall not continue aboue sixe thousand yeares, agreeable to the sixe daies of the Creation: and the seauenth to be the great & glorious Saboath or day of eternall rest, vnto all Gods children: and the rather is this coniecture receaued, for

that the Scripture useth this phrase or speech, more then once: *That one day with the Lord, is as a thousand yeeres, and a thousand yeere as one day.* And the prophesie of *Elias* which the *Rabbens* haue reported and those of *Sibile* the prophetisse knowen to each scholler, do not a litte confirme that coniecture; adde hereunto, that if times and seasons be well compared together, we shall finde, that from the beginning of the world vnto the calling of *Abraham*, are neare about two thousand yeares: from that time till the *Hebrewes* which came of *Eber*, a great Grandfather of *Abraham*, were subdued by the *Romanes* are also neare or thereabout two thousand yeares: sithence that time the world hath continued almost one thousand and sixe hundred yeares: so to equall the yeeres of the *Iewes* with the *Gentiles*, there wanteth but a three or foure hundred yeares, which with God is but as a fewe houres, if with God a thousand yeeres are but as one day, and who knoweth how soone these houres may runne out, seeing (as many expound that place) *For the elects sake these daies shall be shortned.*

But among all coniectures, for I count them

them but coniectures, this pleaseth me best and hath most often come into my minde, since God gaue me a minde to thinke sereously on this day : namely, that this last age shall not exceede in number the yeeres of the first age of the world, now the first age of the world by Computation from the Creation to *Noaths* floud, were yeeres, one thousand, sixe hundred, fiftie and sixe, and the last age sithence the comming of Christ in the flesh (which is euery where called in the Scriptures the last age) is, as we all knowe and confesse past the yeeres one thousand sixe hundred : therefore I perswade my selfe, Christ his comming vnto Iudgement is *euē* at hand. This coniecture also pleaseth me the better, for that this speech is so often vsed by our Sauour himselfe, when he putteth vs in minde of his second comming. *As it was saith he in the daies of Noath, so shall it be at the comming of the Sonne of man.* And seeing now to our own experience, it falleth out so true in the manners of men in this last age of the world, as it did in the ending of

Luke. 17.  
26.

the first age, why may it not also fall out as true in the accomplishment of the times?

Howbeit, (as I said before) so say I still, for as much as all these, or any other of the like sort, are but coniectures, and ought onely to be vsed and considered not to hinder any ordinary proceeding in our callings, but onely to call vpon vs, that our Master is not onely comming, but that his comming is euen at hand. Let this therefore be a conclusion of this point, and likewise of this Chapter, that the day of Iudgement whereof all this while we haue spoken, be not before to morrow, yet the time of our own death and so of our particular Iudgements, may be before this day be ended. Therefore let euery one haue a care how he liueth, for looke in what case he dyeth so shall his iudgement be. *Where the tree falleth, there it must lie.* And so much touching the signes which shew vnto vs that Christ Iesus is euen ready to come vnto iudgement, who onely himselfe shall be the Iudge, whereof we are to intreate in the Chapter following.



*The fift Chapter.*



S it is an Article of our faith to beleue that there shall be a general Iudgement following the resurrection of the dead, so it is not the least point in that Arti-

cle to be wel noted and considered both for the comfort of the Godly, and terror of the wicked, who he is that is appointed to be this supream Iudge. The Article it selfe saith, *He shall come againe to Iudge the quicke and the dead:* that is, Iesus Christ the onely Sonne of God and our Lord as wee confesse in the *Creed*. The same Iesus that was conceaued in the wombe of a Virgine, by the Almighty power of the holy Ghost.

The same Iesus that was made Man for vs and dwelt among vs, he whom the world hated and persecuted from the cradle to his graue; hee that was most wickedly betrayed, most falsely accused, and most vniustly by *Pontius Pilate* condemned to that most

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Who shall  
be Iudge  
at the last  
day.

full death of the Crosse; the same Iesus Christ I say the Sonne of God and man, who then died for our sinnes, rose againe for our Iustification, and ascended into the highest heauens, shall most assuredly and vndoubtedly come againe at the last day to iudge the quicke & the dead; that is, all those that haue dyed sithence the beginning of the world, together with all those that shall be liuing vpon the earth at the time of his comming.

This Article is confirmed vnto vs by infinite places of Scriptures, whereof we may note a fewe for examples sake. First no sooner was our Sauour Christ ascending or ascended into heauen, but presently the Angels of God proclaime his descent or descending vnto Iudgement saying, ye men of Galilee, speaking vnto Christs Apostles and Disciples. *Why stand ye gazing into heauen. This Iesus which is taken from you into heauen, shall so come, meane vnto Iudgement, as yce haue seene him goe to heauen.*

*Acts. 1. 11.* Saint Paule in the fourth Chapter the second Epistle vnto Timothy plainly affirmeth. *That Iesus Christ shall Iudge the quicke and the dead at his appearing*

in his kingdome. And the same Apostle in the first of the second to the Thessalonians saith, that The Lord Iesus shall shew himselfe from Heauen with his mightie Angels in flaming fier, rendring vengeance vnto them which doe not know God, and obey not the Gospell of Iesus Christ.

2. Thes.  
7. 8.

In the Gospell euery where mention is made of the comming of the son of man vnto Iudgement, as in the 24. and twentie five of *Mathew*, the thirteene of *Marke*, the seuentene of *Luke*, against all which it may be objected that Christ himselfe saith: *I came not to Iudge the world, and againe, I Iudge no man.*

Obiect  
Ioh. 8. 12.

But the answere is easie, for Christ therein speaketh of rash, priuate, and partiall Iudgement; whereof hee accuseth the *Iewes*. In that manner Christ iudgeth no man, but speaking elsewhere of this generall Iudgement.

Anf

He saith plainly, *That the Father Iudgeth no man, but hath committed all Iudgement vnto the Sonne, yeelding a reason Because all men should honour the Sonne as they honour the Father.*

23.

And that none might thinke this

Iudgement to appertaine vnto him one-  
ly as he was the Sonne of God, he addeth  
sc. 27. presently in the same Chapter, *That God  
hath giuen him power to execute Iudgement  
euen as he is the Sonne of man.* Againe, it  
might be answered, that Christ saith, I  
Iudge no man, before he was glorified  
when he came to be iudged, and not to  
Iudge: but after his resurrectiō he p'ain-  
th. 28. ly telleth vs, that *All power in heauen and in  
earth is giuen vnto him:* Wherefore Saint  
Paule saith, in the second to the *Romanes,*  
n. 2. 16. that *God shall Iudge the secrets of all men but  
by Iesus Christ.* And elsewhere the Apostle  
saith, when after Iudgement Christ hath  
brought all things in subiection vnder his feete  
or. 15. then he shall deliuer vp the kingdome to God the  
Father.

a. But it may be againe obiected that the  
same Saint Paule saith to the *Corinthians,*  
r. 6. That the Saints shall iudge the world and the  
Angels, that is, the wicked men of this  
world and euill Angels, called Diuels.  
And Christ saith his Apostles shal sit vpon  
twelue seates Iudging the twelue Tribes of  
Israell

Hereunto it may be answered that at  
the generall day of iudgment, whē Christ  
shall sit vpon the throne of his glory, ac-  
companved

companyed with his holy Angels, and all the elect by his Angels gathered vnto him, then as well Saints, as holy Angels, shall Iudge, that is subscribe, and giue consent vnto Christ his most righteous Iudgement; which then hee shall most iustly pronounce, against all the reprobate both of men and Angels: whereat all the Saints & elect Angels shall greatly triumph and reioyce, no otherwise then it is said in the *Reuelation* concerning the Iudgement that shall fall vpon the whore of *Babylon*: *Reioyce O heauen and ye holy Apostles and Prophets for God hath giuen iudgement vpon her*: So at the last generall Iudgement the holy Saints and Angels shall sing the song of *Moyse* the seruant of God, and the song of the Lambe saying: *Great and marvellous are thy works Lord God Almighty, iust and true are thy waies and iudgements King of Saints*. So here we may conclude according to the truth of Gods word euery where reuealed in the Scriptures: and agreeable with the Catholike profession of the Church of God in all ages: that Iesus Christ as he is both God and man, shall stand as holy *Iob* saith, *The* *Iob. 19. 26*  
*upon the earth*, and come to giue true iudgement at the last day.

*Rom. 18.  
20.*

*Reu. 15. 3*

The.

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The vse of which doctrine is two fold  
namely, a comfort to the godly, and  
a terror to the wicked : for what thing  
can bring more ioy and comfort to the  
harts of all godly and faithfull Christi-  
ans, specially to those that are afflicted  
in this life, either in Soule, or body, or  
in both for Christ his sake, then to  
heare and assuredly to be perswaded  
that Christ Iesus their Saviour and  
brother, shall come to be their Iudge.  
That is, to pronounce them blameless  
through his owne obedience and right-  
eousnesse in the sight of God his Fa-  
ther : and to crowne them with eternal  
glory, and not onely those as the Apo-  
stle teacheth, that suffer persecution  
as the Apostle did, but all the faithfull

2. Tim. 4. whatsoeuer *that looke his appearing.*

3.

Be therefore of good comfort dear  
Christian whosoever thou art, that gro-  
nest vnder the burthen of thy sinnes  
feare not that dreadfull Iudgement, for  
if thou hast faith in Christ, and do  
truely repent, then thou mayest assure  
thy selfe to be one of Gods elect. And  
so apply that sweete sentence of the  
Apostle vnto thy Soule, which saith

*Who shall lay any thing to the charge of Gods elect? it is God that iustificieth, who shall condemn? it is Christ which is dead, yea, or rather which is risen againe, which sitteth at the right hand of God, to make intercession for thee, which also it may be added for thy further comfort, shall come againe at the last day to giue sentence on thy side, and to receaue thee vnto himselfe.*

Contrariwise, Let the wicked Infidels, and all the vngodly ones of this world; which either knowe not God, or obey not the Gospell of Iesus Christ, shake, and quake for feare: for euen he whom they deadly hate, whose word they belecue not, whose Ministers they regard not, yea, euen he whose blood they trampled vnder their feete.

He that was crucified vpon the crosse, and had his hart blood launced out with a Speare, shall in his owne person cometo be their Iudge, according to that of the Apostle *Iude*. And Enoch also the seventh from Adam, prophesied of such, Behold, the Lord cometh with thousands of his Saints to giue Iudgement against all men, &c, And euery eye shall see him euen they that pearced him through and all kindreds and people though neuer

Rom. 8.33  
34.

Iude.



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Reu. i. 7.

*so pompious and glorious that haue not repented or beleueed in him shall waile before him. And in the bitternesse of their grieve and in the anguish of their soules for horror and feare of that Iudge shall say to the mountaines, Fall vpon vs and hide vs from the presence of the Lambe for that great day of wrath is come and who may abide it, And so much briefly concerning the person of the Iudge, now let vs consider the glorious maner of his comming vnto Iudgement which is to be described in the Chapter following.*

x 5. 16.

*The sixt Chapter*



*N the five & twentieth of Mathew our Sauour him selfe doth most gallantly and gloriously describe and set forth that his coming vnto iudgement when*

*he saith, When the Sonne of man commeth in his glory, and all the holy Angels with him: then shall he sit vpon the throne of his glorie, and all nations shall be gathered before him, &c.*

*Now our Sauour Christ doth purpose-*

ly speake of this his most maiestieall and glorious comming vnto iudgement, to counteruaile his first comming in the flesh in so great basenesse and humilitie. The which most admirable & surpassing glory of Christ when he shall come, to shew himselfe in the greatnes of his maiestie, we may not imagine, can be comprehended by any reason or vnderstanding of man: for if as Saint Paule saith, *No eye hath seene, no eare hath heard, neither* 1. Cor. 2. 9. *can enter into the hart of man to conceaue, the icy and glory, which is prepared for vs in Heauen: which are but the members of Christ.* How great glory must that be which is prepared for the head, who is himselfe Prince of glory, yea and glorified with the same glory in respect as he is man, and our mediator, wherewith he was glorified with the Father, in respect that he was the Sonne of God, before the worlde was: for so prayeth he in the 17. of Iohn, *Father, glorifie me with the same glory, which I had wth thee before the world was.* Ioh. 17. 5. And whatsoeuer, he asked of his Father, that did he receiue as he saith in the 11. of Iohn, *That God heareth him,* praying that is, Ioh. 1. 11. *granteth his request at all times.*

Therefore it is, that Saint Paule boldly affirmeth

Col. 2 9.

Eph. 1. 20.

affirmeth in the second to the Collossians, that in Christ Iesus (as hee is man) dwelleth all the fulnesse of the God-head bodily, or essentially. And in the first to the Ephesians, the same Apostle also saith, That God raised up Christ from the dead, and set him at his right hand in the heavenly places, farre above all principalities, power, might and dominion, and euery name that is named, not in this world onely, but also in that which is to come. And hath made all things subiect vnder his feete. And above all hath appoynted him to be the head to the Church, which is his body, euen the fulnesse of him that filleth all in all things.

Ioh 17. 22.

Now if any would demaund whether the faithfull shall not be made partakers of this glory of Christ, I answere, no doubt they shall, for so Christ himselfe saith in the 17. of Iohn, *The glory that thou O Father gauest me, I haue given them: that is, those that haue or shall hereafter beleue in his name.* But here we must note, that there is a great difference betweene Christ the head and giuer of this glory, and his Saints and members which are made partakers of his glory, let vs a little illustrate this by some fit similitudes.

The

The whole body of a King, we know is glorious and very magnificent, but yet there is a great difference betweene the glory of his head or face, and the glory of his feete.

The grace and glory of Courtiers specially those that are neereft in fauour with the Prince, is very glorious: yet when they are highest in fauor, not comparable to the Prince in glory. *Mordecay* when hee was most royally arayed with King *Abashucrus* his owne apparrell set upon the Kings owne horse, the Crowne royall put upon his head; and Proclamation made before him, this shall be done to the man whom the King will honour. Yet euery man did know that there was a great difference betweene *Mordecay*, who was honored of the King, and the King who gaue the glory and honour vnto *Mordecay*.

Hester. 6.9

Againe, that similitude which the Apostle vseth to note the difference as I suppose of the Saints in glory, affirming one glory to be of the Sunne, and another of the Moone, and another of the Starres,

1. Cor. 13.  
41.

May very liuely represent vnto vs the difference betwixt the glorie of Iesus Christ the Sonne of righteousness, and

and the glory of his Church and Saints, who receiue all the glory from Christ, euen as the Moone and Starres receiue their light of the Sunne. And as the sun is yet neuerthelesse light and bright in himselfe, notwithstanding he maketh so infinite number of starres and planets to shine through his light and brightnesse: so Iesus Christ our sauiour the sonne of the eternall God, shall in a most heauenly and glorious maner, giue light and glory to all his saints & children, though they be neuer so innumerable, yet shall not his glory thereby any thing be diminished, neither shall any saint or Angell attaine vnto the perfection of his glorie.

The which thing saint *Austen* methinketh by a pretie inuention of words, in the tongue which he useth, doth very wel note vnto vs: for speaking in a certaine place of the glory and ioy that the saints shall hereafter this haue in heauen: saith thus, *Non omne gaudium intrabit in gaudentes, sed omnes gaudentes intrabunt in gaudium*: that is (as I take his meaning may be) the saints in heauen shall not be partakers of all the ioy and glory of their master in heauen: notwithstanding all saints shall be sure to enter into their Masters ioy, into

into heaven : there to receaue so much glory, as they are capable of, and as each measure can containe : euen as Christ saith, to the good and faithfull seruant :

*Enter thou into the ioy of thy Master.* In a word, *Matth. 23.* Christ himselfe doth make this matter

plaine inough vnto vs as it seemeth vnto me, in the 17. of *Iohn* and 24. verse, where he saith, *Father I wil that they which thou hast* *Ioh. 17.*  
*giuen me, be with me euen where I am, that they may behold my glory : that is, as I vnderstand it, that they may be glorified with me, and it to haue their glorie still increased, in beholding that incomprehensible, and infinite glory, which I haue with thee, as I am man their Sauour and Redeemer, which neither Saint or Angell can attaine vnto.*

This most infinite endlesse and incomprehensible glory, is the very same which our Sauour meaneth, saying : *When the* *Matth. 23.*  
*Sonne of man shall come in his glory.* Now to the ende, that we might the better conceane and consider of this vnspeakable glory of Christ, he addeth presently three circumstances of very great importance. *There*  
The first is, that he will not come alone, *cum*  
but like a King of glory as he is wil come *ces.*  
accompanied and attended on with

all his holy Angels, none left behinde. Angels and Arkangels, Cherubins, and Seraphins, and all the whole hoast of heaven, shall giue their attendance vnto this King of glory. Secondly, he saith, *that he shall sit upon the throne or seate of his glory*, alluding vnto the magnificence of Kings and Iudges, who haue their seates and thrones of iudgement erected and set vpon high, that they may be scene and heard of many people.

Therefore Christ Iesus who is *Rex Regum & Iudicium Index*: King of Kings, and Iudge of Iudges: his throne shall be aboue in the cloudes, where euery eye shall see him both in heauen, earth, and hell. So saith Saint Iohn, *Behold, he cometh with clouds, and euery eye shall see him.*

So our Sauour himielfe teacheth vs in the 21. of *Luke*, saying, *When the powers of heauen shall be shaken then shall ye see the sonne of man come in the cloudes with power and great glory.* The like answereth our Sauour maketh vnto the high Priest, who asked him whether he were Christ the sonne of God, thou sayest it, saith our Sauour vnto him, and hereafter shall finde it to be true, when ye shall see the Sonne of man sitting at the right hand of the power of God,  
and



and come in the cloudes of the heauen.

This glorious comming of Christ vnto Iudgement, was not obscurely reuealed vnto the Prophet Daniel as hee himselfe testifieth in the leuenth of his Prophesie saying, *I beheld till the Thrones* Dan. 7 *were set up and the ancient of dayes did* 10. *sit whose garment was white as Snow, and the haire of his head like pure Wooll, his Throne was like the fire flame, and his wheeles as burning fire, A fire streame issued, and came forth before him: thousand thousandes meaning of Angels ministred vnto him, and ten thousand (a Definite for an Infinite number) thousands, stood before him, the Iudgement was set, and the Bookes opened.*

The third circumstance that our Sauiour noteth, is, *That all Nations shall be gathered before him.* This circumstance serueth also very greatly to set forth the might, maiestie, and glory of the Iudge, in that he will haue the people of all Nations to come before him, Kings and Keyfers, high and lowe, rich and poore, men, women, and children: none shall be priuileged, all must appeare. So saith the Apostle, *We must all appeare before the tribunall seate of Christ: All people that*

then are liuing vpon the earth, as also all those which haue dyed since the beginning of the world: howsoeuer they haue died, or wheresoeuer they haue been buried: as well they that haue beene eaten vp of beasts, and burned vnto Ashes: as they that haue been drowned in the Sea, and eaten vp with fishes: all without exception, shall heare this voyce. *Surgue mortui*, arise ye dead and come to iudgement.

This thing is reuealed vnto Saint Iohn as he testifieth in the *Reuelation*, saying: I  
 O. 12. *saw the dead both great and small stand before God, and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were Iudged of those things which were written in the bookes according to their workes. And the Sea gaue vp the dead which were in her, and death, and hell deliuered vp the dead which were in them, and they were Iudged euery man according to their workes.*

O God of glory, what a great and glorious Sessions must this be, where all people shall be summoned and constrained to appeare! yea the Diuels themselves saith *Iude*, *Are kept in chaines vnder darkenesse vnto this day.* O how great must the glory be of such a Iudge, that shall so  
 come

come vnto Iudgement, attended on with so glorious a troupe of Angels? who cannot be rauished with the consideration of so glorious aspect, and most admirable sight? namely, to see the Sonne of man to appeare in the cloudes in the glory of God his father: all the holy Angels seruing and attending on him: and all nations and people of the world brought before him.

Truely, if it be a goodly sight to see the sunne rise in the morning in his brightnesse, *Prepared as a Giant to runne his course*, If it be not a little glorious to behold the Moone and glistring Starres in the euening, which sight no doubt doth cause the godly oftentimes to giue glory vnto God according as *David saith, The heauens declare the glory of God, and the firmament sheweth his handy worke?*

*Psal. 19*

How farre more glorious must it be, to see the Sonne of God to appeare in the brightnesse of his glory, with the brightnesse thereof the sunne in the firmament must needes be darkned. To see so many or more glorious Angels, then there be Starres in the heauens, euerie Angell shining brighter then the Sunne in his strength: together with as many

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Saints, as haue beene faithfull soules in  
in this life with glorified bodies, shi-  
ning as the starres, according to that  
saying of Daniell. *They that be wise, (that  
is, all the faithfull who are compared vn-  
to the wise Virgins) shall then shine as the*  
12. 3. *brightnesse of the firmament, and they that  
turne many to righteousnesse shall shine as the  
starres for ever and ever.*

And so much touching the glorious  
comming of Christ vnto Iudgement, no-  
ted by Christ himselfe in these wordes :  
*When the Sonne of man shall come in his glo-  
ry, and all the holy Angels with him, then shall  
he sit upon the Throne of his glory, and all Na-  
tions shall be gathered before him there to re-  
ceave Iudgement accordingly. Of the order  
and maner of which Iudgement we are  
now to intreat in the Chapter following.*

*The seventh Chapter.*



His point touching the  
whole order of Christ his  
comming vnto Iudge-  
ment is very copiously  
layed open vnto vs in the  
scripture, specially our  
Saviour himselfe doth reueale the same  
at

at sundry times in the Gospell: we will begin with that description that Christ maketh in the five and twentieth of *Matthew*, who presently after he hath shewed the glory of his comming, proceedeth without any stop to the order and manner of his Iudgement, for hauing sayed, *That all Nations shall be gathered before him,* He sheweth what course or order he will obserue in their iudgement. Math. 25. 32.

Namely, how he will first of all begin with diuision, God doth all things in measure, waight, and number: God is a God of order, and not of confusion: when all are gathered before him, he will separate one from the other.

This is the last worke, that God will doe in this world, And it is worth the noting, how God maketh his works to agree together, The beginning and the ending, first, in the beginning, God made all things by his sonne, in the ending he will iudge all things by his son, for who can better iudge of all, then he that made all.

In the beginning hee made light to shine out of darknes as the Apostle witnesseth, in the end he will turne light into darknesse. *The Sunne shall be darke, and*

*the Moone shall not giue her light.* In the beginning he seperated light from darkenesse.

In the ende, he will also seperate the children of light, from the children of darkenesse: *For what communion hath light with darkenesse.* In the beginning he made all things good, in the ending he will destroy all things that are naught, seeing the euil and naughtinesse that is in man, or in any other Creature, came not vnto it by creation but by corruption.

Therefore Christ saith, he will seerate and diuide one from the other: that is, the good from the badde: The good he compareth to sheepe, for their gentlenesse, patience, and meekenesse of nature: the badde, he most fitly compareth vnto Goates, who are a more sauage and filthy kinde of beastes, The metaphor seemeth to be borrowed from *Ezechiell*, who bringeth in the Goates pushing and hurting of the sheepe with their hornes and troubling of their waters.

These filthy pushing Goates that all their life long, desire and delight to harme and wrong the poore sheepe of Christ: wil Christ himself that great shepheard finde out euery one of them at the  
end

end of the world : nonne of them shall be hid from his sight. And because these poore sheepe haue a very long time with great patience endured these foule and filthy Goates, to feede & pasture among them in the outward face of the Church, to their extreame hurt and griefe: therefore Christ Iesus their sheeheard without any delay, at his first comming to iudgement, will gather and draw out his faithfull flocke of sheepe from that filthy heard of Goates, and to the ende these Goates shall see the care that Christ hath ouer them, he will place them in their sight, at his right hand of heavenly protection : the Goates contrariwise, he will set at his left hand, to send them presently to endlesse destruction.

But here before we proceede any further we are to note by whom our Sauiour Christ will make this separation, namely, by his holy Angels which came with him and attend on him with all ready obedience. First, he will cause an Arkangell to sound out the trumpet of God, in so glorious and fearefull sort, that it shall be heard the world throughout, not onely they that are liuing, but they that are dead in their graues, shall heare the  
sound



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found of that Trumpet: and all the wicked spirits, and Diuels in hell, shal quake and tremble with the noyce thereof. Then when all the Nations of the world are summoned and warned by that glorious Trumpet, Christ shall send forth his Angels to separate the Sheepe from the Goates, the elect from the reprobate.

This thing our Sauour Christ doth reueale vnto vs in the Gospell, and saint *Paul* doth likewise report the same in one of his Epistles to the *Thessalonians*.

Math. 24. 31. First Christ saith in the 24. of *Mathew*, that *He will send his Angels with a great sound of a Trumpet, and they shall gather together his elect from the foure windes and from the one end of the heauen vnto the other.*

The same doth Saint *Marke* repeate in the 13. Chapter.

Math. 13. Moreouer, our Sauour Christ doth at another time make mention of this glorious separation as Saint *Mathew* reports it in the 13. Chapter, for hauing in that place shewed by diuers parables that the children of God must not be offended to liue here, for a time in this world, accompanied and mingled with the godlesse, as the good seed is with the  
the

the cockle, the Wheate with the chaffe: they must growe together both for the greater iudgement of the one, and tryall of the other, vntill the haruest which is the end of the world: at what time Christ will send forth his reapers which be the Angels, to gather the good seede, the pure wheate, that hath beene well thrashed with the staile of affliction, and winnowed from the chaffe with the Fan of Gods Iudgement in the Lords garner: but the chaffe and the cockle and the Darnell shall be burnt in fire that neuer shall be quenched then shall the Iust shine as the Sunne in the kingdome of God their Father.

Likewise, our Sauour reporteth this separation in the same Chapter by a parable taken from Fishers, which when they haue brought all manner of fish to land gather the good into vessels, but cast the bad away.

So saith our Sauour shall it be at the end of the world, the Angels shall goe forth and seuer the bad from the Iust, and shall cast the badde into a fornace of fire, there shall be wayling and gnashing of teeth.

Saint *Paule* likewise in the fourth Chapter

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Chapter, if the first Epistle to the *Thessalonians* maketh a like description of the things. *The Lord himselfe* saith he shall descend from heauen with a shout, and with the voyce of an *Arkangell*, and with the *Trumpet* of *God* according to that which hath been said already.

But the *Apostle* in that place like as he doth in the first to the *Corinthians*, openeth a secret or two more, and he saith that he doth it by the word or commandement of the *Lord*.

The first is, that at the generall resurrection at the day of iudgement, when *Christ* shall appeare, then they that are dead in *Christ*, that is, all those that haue died in the faith of *Christ* since the beginning of the world, shall rise first, that is, before the wicked, that did not die in the faith of *Christ*.

The second secret or mystery is, that those of the faithfull, that are liuing at the day of iudgement of whom the same *Apostle* speaketh in the first to the *Corinthians* & 18. When he saith, we shal not all dye, but all shall be changed: those I say that then are liuing vpon the earth, shal not preuent or goe before those that are dead and turned to dust and powder in the earth: but

but as those that are liuing shall be changed from mortall, to immortall, in the twinkling of an eye (to vse the Apostles words) so likewise shall those of the faithfull that are dead be raised vp by the power of God, at the voice of the Trumpet, and being ioyned to their soules, both the one and the other (saith the Apostle) shall bee caught vp into the cloudes, to meete the Lord in the ayre, and so shall euer remaine with the Lord: which he speaketh specially for the comfort of the faithful, and therefore addeth this, *Comfort your selues one another with these words.* Thus we see how all Nations that is, all people of all the Nations of the world, shall be gathered together by the holy Angels, before Christ sitteth in iudgement. The godly with all the holy Angels, set on his right hand, the wicked, with all the damned spirites, and diuels set on the left, attending and harkening, when that finall and definatiue sentence shal be pronounced. But before we speake thereof, it shall not be amisse to consider in a word or two, what shall come of all other things that are now in the world.

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Saint Peter hath resolved this point already:

1. Thes. 4.  
18.

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already: when he preacheth, that there shall come, and is euen at hand, *the ende of all things* that is of all mortall things, but because the holy Angels are immortall, the damned spirits are immortall, the soules of men are immortall, and the bodies of all men shall then be made immortall according to their first Creation, for man made himselfe mortall by sinne and corruption, therefore to all these shall be no end: but the ending of mans body in this world, shall be an endlesse being to the in the world to come, either to ioy or paine.

Now as saint Peter hath told vs, that there shall be an ende of this world, so likewise he telleth vs in the 3. Chapter of his second Epistle, how the end shall be, & how all things shall be destroyed with fire.

First, he saith the world perished being ouerflown of water. *But the heauens and the earth which are now are kept in store, and reserved vnto fire against the day of iudgement and of the destruction of vngodly men.* By and by he addeth, that when this day of Iudgement shall come, the Heauens that are ouer vs, shall passe away with a noyse, and the Elements shall melt with heate, and the earth with all the works that are therein shall be burnt vp. And not contented with

with once affirming this, but repeates the same againe, that we should neuer forget it in the ende of his admonition saying.

*Seeing therefore that all these things, that is, all worldly and earthly things must be dissolued, what manner persons ought yee to be in boty conuersation and godlinesse, Looking for and hasting vnto the comming of the day of God, by the which the heauens being on fire shall be dissolued, and the Elements shall melt with feruent heate.*

So in fine, we see none of these things which now we see with our mortall eyes, shall remaine permanent & durable, but all must bee consumed and dissolued with fire, which may teach vs not to put confidence in any thing in this world.

Notwithstanding, saith the same Apostle *We looke for a new heauen, and a new earth according to Gods promise made vnto vs by the Prophet Esay, wherein dwelleth righteousness.* But of his wonderfull and heavenly renewing, as it is not reuealed vnto vs in the Scripture particularly: so it should bee from my purpose to make any search thereof curiously: seeing my text onely leadeth

Esay. 65. 17

me

we to speake of the destruction, and not of the restoring of all things.

Rom 8. 19.  
20.

Onely let the godly content themselves with that discourse, which the Apostle Saint *Paule* maketh in the eight to the *Romanes*, where he exhorteth the faith full joyfully to indure all the afflictions of this life which are nothing in value comparable to the glory which at that day shall be reuealed vnto them. For saith he, *The seruient desire of the Creature waiteth when the sonne of God shall be reuealed. Because the Creature is subiect to vanitie not of it owne will, but by reason of him which hath subdned it vnder hope.*

*Because the Creature also shall be deliuered from the bondage of corruption, into the glorious libertie of ohe sonnes of God: for we knowe that euery Creature groneth also and trauel- leth in paine together vnto this present: and not onely the creature, but we also which haue the first frutes of the spirit, euen we doe sigh in our selues waiting for the adoption euen the redemption of our body.*

Thus hauing hitherto briefly noted how Christ shall come at the last day in glory, attended on with all his holy Angels, how he shall sit vpon the seate of his glory, how all Nations shall be gathered before

before him by the voice of a Trumpet; sounded by an Arkangell, how the Angels shal separate the good from the bad, placing the godly on his right hand, and the wicked on his left hand. Let vs last of all consider of that great doome, and irreuocable sentence, which the Iudge of heauen & earth shal then pronounce, from whom by no meanes they may appeale.

The sentence that shall bee giuen at that day is very short, it is but two words in our tongue, *Come yee, Goe yee*, in the Latine both words are included in one, *Venite*, there is *Venite, come yee*, and in the end of *Venite*, is *Ite, Goe yee*.

The Lord will make a short accompt vpon the earth saith the Apostle in righteousness. But I know it wil be said, that Christ doth vse more words, and a very long discourse in that 25. of *Mathew*, then *Venite, & Ite*. It is true he doth so, but I am of opinion, that he doth vse them rather to instruct vs while we be liuing, and before we come vnto Iudgement, then to teach vs that we shall haue so long a speech with him at that time of Iudgement.

Notwithstanding, seeing Christ for

H

Our

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our sakes hath vouchsafed to remember the same vnto vs. Let vs for Christ his sake consider of them as that they may neuer be forgotten of vs when our Saviour in that place hath tolde, that the son of man shall come vnto Iudgement, in his glory, with all his holy Angels, and being set vpon the seate of his glory, all Nations shal be gathered before him, the faithfull sheepe on his right hand, and the sinfull Goates on the left hand, he presently addeth,

Math 25.  
4.

*Then the King shall say vnto them on his right hand, that is, to the faithfull, Come yee blessed of my Father inherite yee the kingdom prepared for you from the foundation of the world. Contrariwise, the same King shall say vnto them on his left hand, that is, to the wicked and vngodly: Goe yee curied or depart from me yee cursed into euerlasting fire which is prepared for the Diuell and his angels.*

Act 41.

With what words, I beseech you could our Saviour more perswade vs to haue regard how we liue in this world then by proposing vnto vs these two contrary sentences? the one so full of ioy & comfort as no tongue can expresse. The other so full of grieve & horror as no hart can thinke.

That

That the King pronounceth first the sentence of blisse, it noteth his goodnes & bountifulnes inclined rather to grace and mercy, then to rigor and Iustice: if we had but so much grace and goodnesse, as to accept of it before it be too late.

That he useth this singular worde of comfort, *Come yee*, it noteth the ardent loue and affection that our Sauour beareth to his sheepe, who he hath purchased with his own blood: therefore he giueth so great a charge vnto those, whom he hath appointed Pastors ouer them in this life, to feede his sheepe, and to haue care of them in the wilderness of this world, that none of them be destroyed or lost, through their negligence; if they be, their blood will he require at their shepheards hands.

That he calleth them the *blessed of his Father*, it noteth that they are beloued of god, & before ordaind vnto this blessing: it highly comanendeth Gods free grace & fauour, not mans merit or deseruing.

That he biddeth *they so possess the kingdome* not any longer to expect a kingdome, it noteth the difference betwixt the state of the faithfull here and that is to come



here we enioy all by faith & hope, their faith and hope shall cease, when we are put in possession of that we hoped for, and haue receiued the end of our faith, the *saluation of our soules.*

Also it is a great incouragement vnto the godly in this life, to waite with patience till their pilgrimage be ouer past to contemne and despise all the glory of this world, specially if the Diuell offer it to esteeme all things as dung, and as drosse, in respect of this glorious kingdome, which they shall be bid to possesse. That he saith possesse the kingdome *prepared* it noteth that it is a kingdome not merited or deserued by vs.

That he saith lastly, that it is a kingdome prepared for *you before the foundation of the world*, it sheweth that God knew vs, loued vs, cared for vs, before we were, that as he made a world for vs, to liue in, before he made vs to liue; so he ordayned a heauenly kingdome for vs to liue in, after we are dead before we died.

What a good God is this, how can we want any thing if we trust in him, and call vpon his name. God hath giuen vs his Sonne, with his Sonne a Kingdome, what more can we desire.

God

God giue vs his grace to take this Cup of Saluation thankfully, as by the Prophet we are exhorted.

Contrariwise, that Christ saith to the wicked on his left hand, *Depart*, it noteth his hatred and detestation of sinne and sinners that doe not repent as he saith in another place, *I know you not, depart from me all ye workers of iniquitie.*

That Christ saith *depart from me*, it noteth that they appertaine not vnto him, neither are of his fold or family, nor neuer were; for those whom he once loueth he loueth to the ende. That he saith *ye cursed* it sheweth the miserable estate of them that appertaine now vnto Christ, howsoeuer wicked men flatter theselues in this world: they are most accursed in the sight of God and his Angels; they are cursed while they liue, cursed when they die, and cursed after death: & therefore like cursed creatures, as they were before they come vnto Christ, they are commaunded to depart from his presence, vnto the place of the damned.

That Christ sendeth them *into euermore burning fire*, it noteth both the horror of the punishment, and the continuance of the paine, neuer to haue end: *in hell there is no*

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*redemption*, Lastly, that Christ saith, that this endlesse paine and punishment was prepared for the *diuell and his angels* it noteth not (as some would haue it.) that it was not also prepared for the wicked, but rather signifieth that the wicked appertaine vnto the diuell, whose children they are, as saith Christ, *ye are of your father the diuell*, seeing they are adiudged to the same place of torments with the diuel when they are dead, whole seruants they are while they liued.

Thus haue we heard the sum of both sentences, which being once pronounced, the tongue of men and Angels, is not able to expresse, the wayling & weeping, howling & crying, of these cursed creatures, that shall be iudged to condemnation, nor yet the vnmeasurable ioy and consolation of the faithfull.

The one condemned to euerlasting torments, the other receaued into euerlasting glory. The which sentence being thus passed, that glorious Sessions will be dissolved: the griefe of the damned a thousand time increased, in seeing and beholding the faithfull and godly whom they euer hated, to be caried by the Angels into the endles ioyes of eternal blisse, the diuels in the meane while prepared, to carry those  
curled

curied Caytiues with the, into the bottō-  
lesse gulfe, of their infernall confusion.

But here happily, some will say that I  
do not well to conceale that which our  
Saviour addeth at the end of those sentē-  
ces saying, to the faithful, *I was hungry, & ye* Mach.  
*gaue me meate, I thirsted, & ye gaue me drinke.* 41.

Truely, if you will giue the leasure to  
read it, I would very gladly touch it, with  
this caueat, that we do not imagine those  
good works to be the cause of our salua-  
tion: seeing as hath beene said already,  
our saluation was prepared for vs, before  
we can worke at all: much more before  
we could doe good works: neither will  
this shift of the scholemē serue the turne,  
to say that God did happily foresee those  
good works that we would doe, and ther-  
fore provided a reward for them, before  
they were done: so desirous are those  
Merit-mongers, to haue God beholding  
vnto them for their good works.

But why can they not as wel see, if they  
would not close their eyes of purpose:  
that God said long agoe, *all the imaginati-  
ons of mens hart are euil continually.* And when  
that God looked downe from heauen  
purpose to see the children of men,  
he sawe none that was good, no not one.

And why can they not heare the Apostle  
say, that God hath created vs vnto good works,  
cf. 1. 12 that we should doe them. Christ himselfe say-  
ing when yee haue done all that yee can, say yee  
a 17. are unprofitable seruants, yee haue done, but  
what was your duetie to doe. To let passe all  
other places of scripture, and all the ar-  
guments of the Apostles: which may  
serue as so many Rains, to beate downe  
to the ground this diuelish doctrine of  
popery.

But now let vs heare what Christ saith  
to the faithfull, and what reply the faith-  
full make vnto him: Christ saith, *I was an  
hungred, and yee gaue me meate: I thirsted,  
and yee gaue me drinke: I was a stranger, and  
yee lodged me: I was naked, and yee clothed me,  
I was sicke, and yee visited me, I was in prison,  
and yee came vnto me.* The faithfull answere  
presently they neuer sawe him in that  
case, neither euer did any such thing  
vnto him. But Christ sheweth his mea-  
ning, and saith in *as much as yee haue done  
it vnto the poore with you, yee haue done it to me.*

Here then we are taught first the care  
that Christ taketh of the poore, whatso-  
euer is done vnto them if they be godly,  
it is done vnto him.

Secondly, the cause wherefore he ma-  
keth

keth some rich, and leaueth others in po-  
uertie, whom he loueth most dearely,  
that he may exercise the patience of the  
one, and try what charity is in the other.

Thirdly, that the faithfull in a holy  
kinde of humilitie seeme either to deny  
or at least lessen and extenuate the good  
workes they haue done; we are taught  
hereby, that in doing of good, specially  
in giuing of our Almes, *The right hand must  
not know what the left hand doth.* So far must  
we be from boasting, that we must euen  
distrust and doubt in our selues, that we  
haue not discharged our duetie in that  
behalse, as wee ought to doe as who  
knowes the best of vs all come farre to  
short.

Lastly, we are taught how excellent  
things they are, if they be done in faith,  
and in the feare of God; to feede the  
hungry, to clothe the naked: not that all  
the workes of mercy & charitie are here  
numbred, or any certaine number obser-  
ued, but onely these few are named, for  
examples sake, to shewe vs that mercy  
must be vsed, where mans misery doth  
neede it, and withall we must make a dif-  
ference, betwixt those dueties which we  
doe as we are men, and those that we do.

as we are Christian men : therefore what  
foener good we doe vnto gods Saints we  
must do it in, & for Christ sake : though  
it be but a gift of a cup of cold water in  
his name, we shall not loose our reward  
(though not rewarded of merite & desart  
but of mercy & grace) God of his mercy  
make vs mindful of those dueties, to per  
forme them as he shall enable vs, other  
wise we must looke for no mercy at his  
hāds, but shal be sure to heare that which  
shall be pronounced to them on the left  
hand, *I was an hungred, & ye gaue me no meat:  
I thirsted, and ye gaue me no drinke :* And then  
though we wil excuse the matter neuer so  
cunningly, & alleadge that we neuer saw  
Christ hungry, or a thirst, because wee  
would not see Christ in his poore mem  
bers, being in that case, because we wold  
shut vp our compassion frō the poore, &  
turne our eyes from our owne flesh, be  
cause our religion was onely but in out  
ward profession, no liuely fruits of faith  
budding forth : because we would not  
visite the widdow & the fatherles in their  
aduersity, and keep our selues vnspotted  
of the world, nay because while we liued  
in this world: we did wrong the widow, &  
the fatherlesse, and grind the faces of the  
poore : therefore as we haue done, so shal



it be done vnto vs: the same measure that we shall measure vnto others, the same shall be measured vnto vs againe. *There shall be Iudgement mercilesse, to him that sheweth no mercy: but mercy contrariwise shall reioyce against Iudgement.* Finally, our Sauour repeateth the summe of both sentences again, lest happily we haue forgotten them: as too often we do. *And these (saith Christ) shall go into euermore paine, & the righteous into life eternall.* That is, those gracelesse Goats, those mercilesse misers, those miserable miscreants, that haue had no feare of God before their eyes, no cōpassion on their brethren that haue hated to be reproofed, that haue had their whole swing in sin, & wearied themselves in vanitie, they all be sent packing into euermore paine. Iam. 2. 13.

But the righteous, that is, those that haue apprehended the righteousness of Christ, Iesus by a true & liuely faith, & haue repented & in deuoured to leaue sin, before sin leaue them, those that haue brought forth the timely fruits of repentance, with an ardent zeale vnto Gods glory, and a burning charitie vnto their poore brethren these shall goe presently into life eternall: by which two words *life*

*eternall*

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eternall and paine euerlasting is certainly noted the perpetuall and endlesse continuance of the ioyes of the godly and torments of the damned in the world to come neuer to haue end.

But it may be, some will say, that we poss on with these two sentences to fast, Christ will vse a greater moderation before he proceede to sentence, there is mention made in the scripture of bookes that must be opened.

It is true indeede, *Daniell* saith, *The*  
**Dan. 7. 10.** *Judgement was set; and before sentence is giuen, the bookes are opened.* Saint *Iohn* likewise in the *Reuelation* when he sawe the dead both great and small stand before God, saith, *that the bookes were opened, and an other*  
**Reu. 10. 12.** *booke was opened, which he calleth the booke of life.* The Booke of life I take to be the hidden and vnreueiled knowledge of God, concerning those whom he hath appointed to life and saluation. And this Booke is not for me, or any mortall man to looke into: by the other bookes, I suppose are meant the consciences of all men in generall, and of euery one in particular which shall either excuse, or accuse vs at that day. These bookes also are very secret bookes layed vp in the Closet  
of

of euery mans hart. And I haue no skill to read in any of them, but in mine own. Indeepe they are bookes of accompt, which euery one must be careful to keep, vntill this great day of reckoning come. They are also Bookes of record, wherein are written all the things that we haue done in this life whether they be good or euill: and at that day shall be layed open in *Facie curie*, in the viewe, and open sight of men and Angels. Then shall be verified that saying of our Sauour in the Gospell: *Nothing is so secret that shall not be euident, neither any thing hid that shall not be knownen, and come to light.* Wherefore it be- houeth euery one to haue a special regard of these bookes, and to couet euermore with the Apostle to haue a cleare conscience, which is as the wise *Man* saith, *a continuall feast*, for if our consciences condemne vs not, then haue we boldnesse towards God, saith Saint *Iohn*: contrariwise, saith that Apostle, *If thy hart and conscience accuse thee*, God is greater then thy hart and knoweth all things. If thy conscience be against thee, it will be *Mille testes*, more then a thousand witnessess.

These consciences of ours beloved,  
which

which now we thinke we can stretch and streine as we please, are the bookes of record, which then must be opened: either to excuse or condemne vs: and thereupon sentence shal be giuen accordingly.

My admonition therefore is, that all businesse laied aside, the next priuate leasure, that euer we haue, let vs oueriew againe and againe, these bookes of reckoning, & see that the accompts be perfect: where there is any defect, let it be amended without delay: for God knoweth, how soone these bookes may be called for to be opened, and then it will be too late to amend, the least blot, or fault that is in them.

Let vs follow the counsell of the Apostle to accuse and condemne our selues in this world, that so we may be acquitted, and not condemned in that fearefull iudgement. And this I hope may suffice to be spoken of this matter, concerning the glory of Christ his comming and the maner of the Iudgement

*The eight Chapter wherein is intreated  
of Sobriety, Watchfulnesse,  
and Prayer.*



**I**T might seeme that saint  
Peter had very well dis-  
charged his dutie in fore-  
warning the world of the  
danger to come, towards  
the end thereof: in say-

ing the *ende of all things is at hand*. But that  
holy Apostle like a carefull Phisition not  
contented to warne vs, that we fall not  
into a dangerous disease of security: doth  
with all readinesse & diligence prescribe  
vnto vs a maruellous good medicine, for  
thē that are already sicke in that disease:  
& the same may also serue as a pure pre-  
seruatiue to keepe those that are more  
sound, from the infection thereof: ex-  
horting vs vnto sobriety, watchfulnesse  
and prayer. As if he should say, The end  
of all things is at hand, and the Iudge is  
at the doore ready to take vengeance,  
of all vngodlinesse and intemperancie.  
*Be yee therefore sober.*

The day of his comming is altogether  
vncertain. *Be ye therefore vigilant & watchful.*

If this be to hard for fraile flesh to performe, fly unto Prayer, which maketh the hardest things easie to be done.

1. Pet. 4. 7.

*Be yee sober, and watch unto Prayer.*

Of either of these three briefly. *Sobriety, Watchfulness, and Prayer.*

Of *Sobriety*, or *Temperance*, we haue heretofore spoken sufficiently I trust, to instruct them that are godly and in loue with that vertue, it is the fourth linke in *Saint Peters* Chaine. In this place therefore by way of digression, I will indeuor to speake briefly of *Intemperance* the very bane & cut-throate of all *Christianitie*, and *Pietie*, and a most cruell enemie vnto all good gouernement and policie.

There is a saying, *Nemo leditur nisi a se ipso*, every man is the worker of his owne woe: I pray God the generall *Intemperance* of this land doe not viper-like eat out the bowels thereof.

The stinging of a Viper they say at the first, doth yeelde a certaine tickling delight to all the outward senses; but as soone as the infected bloud comes to the hart, presently the body is in daunger of death: what pleasing delight is dayly taken in *Intemperance* by all the senses, I meane by all sorts and sexes of people in  
this

this land, as in other places of the world  
it may better be felt then seen: when  
Paul had but one viper on his hand, yet Act: 28.  
the standers by looked that hee should  
have fallen downe dead presently. But  
this countrey being stung with the ve-  
nome of vipers, I meane all kinde of sin-  
thy vices, not in the hand onely, but in  
euery part of the body, yet no man fea-  
reth the ruine or fall thereof: none say  
Most true it is, that we which liue in  
the latter end of this last age of the world  
liue in the time, and under the climate of  
all intemperancy, I hope the end is the  
nearer at hand to redresse all that is am-  
misse: my minde is not, and if my minde  
would serve time would not suffer me,  
particularly to point out all the sinnes of  
intemperancy, that abound at this day  
euery where among vs.

There are foure cardinall sinnes vpon  
the which also the rest doe hang, Pride,  
Covetousnesse, Whoredome, Drunkennesse,  
which for their swiftnes in running ouer  
the world, may well be compared to the  
foure wheelles of the diuels chariot, in  
the which chariot, he daily carrieth great  
loads of soules into hell. These sinnes  
together with the other sinnes of youth



tumble in one on anothers backe, like the  
waves of the Sea : there is neither meane  
nor measure kept in any of them. One-  
ly least I should flander any with the  
truth in drinking, they say, they haue  
Law as strong as the Lawe of the *Mediterranean*  
and *Persians*, that euery one must drinke  
by measure : but without any meane :  
they must drinke off al their measure, and  
leauē none : yea I heare, and I haue onely  
heard of it, that our new dubb aleknights  
whereof we haue great store in the coun-  
trey, inough to ransack any city in Spain,  
if they were vnarmed of their Ale, & well  
marshalled, doe in their dayly drinkings  
to their measure of drinke, adde a certain  
set number of words, which may bee ter-  
med the roffe pots watch-word, and ther-  
in not onely take their delight, but ma-  
ny of them spend their whole thrift at  
the Ale-house, leauing their wiues & fa-  
milise alone vncarde for : so they may sit  
singing & swinging themselves in good  
Ale, from morning to night, it is all that  
they care for : and all the good or rather  
euil they desire to do except it be, also to  
raile at those that be good, and that are  
wont to reprove them for this their  
excessiue. This measurable drinking or  
rather

rather vnmeasurable and vnreasonable  
quaffing, & carrowling, whereof I haue  
also spoken in the first Chapter, will,  
nay already doth, begin to breed a great  
scarcity of Corne and grayne in our  
Countrie. It cannot be denied, but that  
there are already many good lawes in  
force to punish those dayly drunkards:  
but neuer worse executed then at this  
day: and some are of good hope, that  
there shall be straiter and more senere  
Lawes provided against drunkennesse.

For I verily thinke, (and I wish experi-  
ence prooue it not to bee true) that  
drunkennesse is more hurtfull and dan-  
gerous to this Common-wealth, where-  
in wee liue, then common theft, and  
therefore I pray God to put it into the  
harts of all good Common weales men,  
specially those that are in high places,  
and authoritie to vse all good meanes  
for the redressing thereof: and before  
better or straiter Lawes be enacted to  
giue straiter charge to all other inferi-  
our officers, to execute with all seueritie,  
as in a matter of great necessity appertai-  
neth, the lawes of our land already provi-  
ded, which hitherto of a long time haue

I 2

bin very much neglected at least in some  
quarters of this Countrey, which will  
surely grow to a greater disease then ma-  
ny thinke off, if it bee not the soo-  
ner cured: which thing hath caused  
me often to speake, and now to write  
more against this vice of drunkennesse  
both here, and in the first Chapter, then  
many happely will thinke it fit and con-  
venient to be spoken of in so small a trea-  
tise, howbeit if my words preuaile any  
thing to the killing of this stinging viper  
drunkennesse, I will confesse, I haue spo-  
ken inough: if doo thing, that I haue writ-  
ten too much, except for the discharge of  
mine owne conscience. And as for the  
three other capitall vices of intempe-  
rancie, *Pride*, *Covetousnesse*, and *Whoredome*,  
I thinke they may be compared to the  
heads of *Hydra*, for every head that is cut  
off by the sword of the Preachers (for o-  
ther punishment there is little or none)  
there spring vp an hundred in the place,  
in such sort that Preachers are almost we-  
ried any longer to flourish their swords of  
Gods word to cut downe their sinnes ex-  
cept it would please the godly Magi-  
strate to draw out of their sheathes or  
scabbards their sharpest swords of Iustice  
which

which in particular Sheathes, Heare are  
waxen vntill for want of vse: and so to  
ioyne their armies and forces together  
to kill or at least to keepe downe, those  
monstrous *Hydras*, which otherwise are  
like to spoyle & deuoure this little land.

Let it therefore be looked vnto betimes,  
for feare we repent too late, for there is  
no daunger compared to that daunger  
which is not feared.

Citties, and Countreies, Townes, and  
Villages, doe euery where stinke with  
these filthy and beaustly finnes, *Pride*, *Co-  
uētousnesse*, *Whoredome*, *Drunkenesse*: *Pride*,  
must needs haue *Couētousnesse* as a mistresse  
to maintaine her: and *Drunkenesse* must  
haue *Whoredome* and *Lechery* for a hand-  
maid to attend on her: *Sine Cerere, & Bac-  
cho friget Venus*, Wine and women, make  
many men runnagates: *Pride*, and *Riots*,  
causeth many to sell their Patrimonies: *Co-  
uētousnesse* is the roote of all euill, and  
neuer deeper rooted then at this day in  
the harts of wicked worldlings: whoor-  
dome, fornication And Sodomitrie, to  
speake nothing of prophaning of the Sa-  
both, blasphemies, swearing, and per-  
iury, are finnes that dayly cry vnto the  
heavens for punishment.

These, these sinnes of intemperance, haue almost expeld out of our coastes all loue, faith, and fidelitie: and it is greatly to be feared, except we repent and amend our liues speedily, that the heauie wrath of God will fall vpon vs shortly, in a more generall maner then heretofore.

As for the particular punishmēts, what hart so hard is there, that cannot rue euerywhere to heare the most lamentable cries and pittifull mones that are made in euery part of this land for the most strong & vnheard of fires and burnings, which not casually as heretofore, but by all probabilities, and by the confession of many, immediatly sent downe from the heauens vpon many townes in this Land within these few yeeres (I may say moneths) burning and consuming most strongly, not onely mens houses, but also their corne, cattell, and substance, nothing almost to be saued, where these fearefull fires haue once aduentured, wherein also, which is most lamentable, many men, women, & childrē, haue been burned into ashes, & the flames not to be quenched, vntil it hath vtterly consumed that for which it was sent: which doubtlesse doth preach vnto vs better then any tongue

tongue can vtter or pen describe, that the God of heauen is grieuouſly offended for thoſe ſins of intemperancy, & for contempt of his word, which now raigneth euerie where among vs. And what elſe may theſe fearefull fiers perſwade vs vnto, but that the euerlaſting fiers are alſo at hand to burne the world for ſinne, and after all ſinfull men that will not be warned in that burning lake, that neuer ſhall be quenched.

Here alſo we might call to remembrance and I would to God there were ſome catalogue made thereof, that we might remember them, how many and ſundry wayes within theſe few yeares, God hath and yet doth not ceaſe to forwarne vs of his wrath extraordinarily, and as it were from heauen.

What a peale of ſhot was that in the yeare, 1588. which did ring the land throughout, to waken them that were aſleepe in ſecurity, but rumors of warres nor warres it ſelfe, will not warne vs, nor make vs to beware. But this noiſe of ſhot you ſay was but a beating of the drum about vs & could not come neare to hurt vs. Well be it ſo, yet giue God the praife that kept it from vs.

But if that noye doe nothing mooue vs, because it was but round about vs: what say yee then to these terrible thunders that we haue had, and heard these late yeares, yea this last yeare, which made even the heauens as it were to crack about vs, besides many extraordinarie winds and tempestes?

And also what thinke yee of the fearful Earthquakes seene and felt in many quarters of our Countrey, as else where? as if the Center of the earth would sinke vnder vs, and as though it were ouerburthened with our finnes of intemperancie: yet if these things cannot moue vs, because the thunder you wil say was ouer our heads, and the Earth-quake vnder our feete, what yet will yee say to those hoate thunder-bolts? which that angry *Iehouah* did cast downe from heauen, and killed many cattell in our Countrey: to speake nothing of people: and will you thinke any thing of him, that in the midst of this last Summer, did giue haile for raine, yea, such haile in quantitie and bignesse, as it is incredible to relate, as great and as fearefull haile, I suppose as euer fell in the land of *Egypt*: also with these hailes he sent flames



of fire in our land, and with the force of that haile, brake downe many trees of boughes of trees, and destroyed much corne and graine in our coastes, beating it into the ground, as dung and stubble, so that neither corne nor straw was to be saved where this storme did fall.

These are no fables, neither would I put them into these papers: if I knew it not to be true, many can sweare it, as I haue said it.

But *Pharaohs* hart is still hardened: & English *Egyptians* will not be warned. These things, say they, haue passed, but in some places, and haue done little harme in respect of a general calamitie: to make the worst of it say some, it hath hurt and spoyled but some priuate mens goods, and cattell, or corne, their bodies and liues haue beene spared. Thanke we the goodnes of God for that, & learne with all, that the diuell had first his commission graunted for to destroy *Iobs* goods, *Iob.* cattell, and children, that pleased him not; he came for a newe commission to the King of heauen for to touch his body, he obtained it also: at length no doubt would haue come for a third, for his life, if *Iob* had not been very holy, full

of patience and pietie.

But here let vs pause a while; haue wee had indeed no generall calamities fallen vpon our country within these few years, and haue our bodies alwayes beene spared? indeed we are very forgetful, especially if it be any thing that may bee good for our soules,

What then I beseech you was that generall and vnusuall plague and pestilence, which in more then posthast passed thorough all this land in a very short time, which brought newes of the Portingall action? And it is thought, there was not any cittie, towne or parrish almost in England, which heard not the sounde of this packedshorne, albeit wee haue now forgotten it; you may also call to remembrance if you please, that direfull dearth of corne and graine, that followed hard almost to the heeles of this pestilentiall pest, as though the other had not done his message sufficiently enough: such an vnmercifull dearth I thinke was neuer heard of in the memory of man to be in this land, specially seeing the price of corne was so enhaunced on the sudden, not so much for want of graine in many places, as for want of grace in the heartes  
of

of many hungry helhounds, which were neuer satisfied with any price, vntill they had suckt out the bloud of their brethre. By means whereof followed so fearefull a famine, that some were compelled to make bread of straw, other to dye in the streetes for want of food, and such a heavenly hunger (for so some haue called it) that the bellies of many people were insatiable, because they wanted as I suppose that hid treasur of Gods secret blessing vpon that bread which they did eate, without which blessing, neither bread, though it be called the staffe or strength of man, neither any food els whatsoeuer, is of any more force then a stone to feede vs, which when God wil, he is able to turn it into bread for the good of his children, though Christ would not do it to tempt God at the request of the Diuell. This doctrine may teach vs while we liue, not only to pray for our daily bread, but chiefly to pray for gods blessing vpo our bread & food which hee giueth, and to praise his Maiestie for it, when we haue receined it, which the godly call saying of grace, both before & after meat, which thing the godles scoffe at, & the manners of the multitude wil hardly be brought to performe.

Mat.

forme it, though preachers euery where  
perswade the to it, & therefore it is to be  
feared they may smart for it again hereaf-  
ter by the like punishment of dearth, & fa-  
mine, (which the Lord in his mercy de-  
liuer vs from) when God in his Iustice  
shall call our vnthankfulnesse (among  
many other finnes) in remembrance be-  
fore him.

And withall, this shall not be the least  
comfort to the godly poore that are of-  
ten times pinched with penury: if they  
be well assured and perswaded that enen  
in their greatest wants, God wil not faile  
to provide for them, if they be faithfull  
& seruent in prayer, either to command  
the Ravens to feed them, as he did *Elias*,  
either by increasing the oyle in the Cruse  
& the flower in the Pitcher, as the wid-  
ow of *Sareptas* was: or if at any time,  
as many times it falleth out, they want  
their dayly bread, which the King of  
heaven hath commanded his earthly  
Stewards to giue them: yet will God ei-  
ther feed them with some other pulse or  
sustenance to their good content and li-  
king, which was *Daniels* fare, or at leaste  
wise he will stay the rage of their hungry  
bellies, as he did the mouthes of those  
hun-

1. Kings 17

4.  
& 12.

hungry Lyons, that otherwise would  
haue deuoured that Prophet of God. In  
a word, let not any of Gods children, in  
any distresse whatsoeuer doubt of the fa-  
therly prouidence of our God, who hap-  
ly may pinch vs, but will not suffer vs  
to perish, *who feedeth the young Ravens that  
crie vnto him, and shall he not heare his  
children that trust in him and call vpon  
him?* Yes verily, let vs be assured, for it  
is the word of truth, that saith, *The righ-  
teous shall neuer be forsaken.* Againe, *The  
Lyons lacke and suffer hunger, but they that  
feare the Lord, shall want nothing that is good.*  
God make vs faithfull and thankfull, and  
continue vs in his feare.

Psal. 104.  
31.

Thus haue we now seene, how God  
hath not ceased oftentimes to warne vs  
to beware of sinne, and if by those pu-  
nishments already passed, we will not  
learne to be wise, but walke on still in the  
stubbornesse of our owne hearts: then  
will God *punish vs yet seven times more ac-  
cording to our sinnes,* and still will adde se-  
uen vnto seven, as he threatneth, *36. of  
Leuiticus, vntill we be vterly consumed  
in our sinnes, or haue stayed his iudge-  
ment by vnfained repentance.*

Leui.

And this I hope may serue to be spo-

**Titus. 2. 11.**

ken (as indeed I haue spoken much more of this point, then I thought of at the beginning) concerning the finnes of intemperancie, or any other finnes that are contrarie to sobrietie, and farre vnfitting those people, that truely professe Christianitie, grounding my speech vpon the exhortation of S. Peter, bee ye sober, and much agreeable to that exhortation of Saint Paul, *The grace of God hath appeared, teaching vs to denie all vngodlinesse and worldly lustes, and to liue soberly, righteously, and godly, while we liue in this world: and then we shall be sure to liue for euermore in the world to come.*

The next poynt I promised to speak of in this Chapter, is of Christian watchfulness, and vigilancie, which is so much commended vnto vs in the scripture: and is by S. Peter opposed against that great sinne of carelesse securitie, in whose cradle it is to be feared, most people will be lulled a sleepe, towards the end of the world: of which point of vigilancie, I will endenour to speake briefly, and so hasten to the last point, which is Prayer, whereunto watchfulness must be ioyned.

And first of all, forasmuch as there is so often mention made in the Scripture  
of

of this vertue of vigilācy or watchfulnes,  
it shal not be amisse for vs, briefly to con-  
sider what it is, that is commended vnto  
vs by that word: the word is often vsed  
by our Saujour himselfe, specially when  
he is giuing warning of his second com-  
ming. In the 12. of Luke he saith, *Let your* Luk. 12.35.  
*loynes be girded about, and your lightes burning,*  
*and ye your selues like vnto men that waite or*  
*watch for their Adaiſter, when he will retorne*  
*from the wedding, that when hee commeth and*  
*knocketh, they may open vnto him immediately.*  
*Blessed are those seruants who the Lord when he*  
*commeth, shal find waking. Verily I say vnto you,*  
*he will gird himselfe about, and make them to*  
*ſit downe at table, and will come forth and ſerue*  
*them.*

And if hee come in the second watch,  
or come in the third watch, and shall find  
them so, blessed are those seruants. Now  
vnderstand this also, saith Christ, that if  
the good man of the house had knowne at what  
houre the theefe would haue come, hee would  
haue watched, and would not haue suffered his  
house to bee digged thorowe. Be ye also pre-  
pared therefore, for the Sonne of man  
will come in an houre when ye think not.  
The like is said in the Reuelation, Behold  
I come as a thief, blessed is he that watcheth



And in the 13. of Marke. The Sonne of man saith Christ, is as a man going into a strange Countrey, and leaueth his house, and giveth authoritie to his seruants, and to euery man his worke, and commendeth the Porters to watch: Watch therefore for yee know not when the master of the house will come: at euen or at midnight: at the Cocke-crowings, or in the dawning, lest if he come sodainely he should find you sleeping. By these and many other places which willingly for breuities sake, I omit, it is very euident what it is, that is commended vnto vs, by this word watch, verily nothing else but a Christian and carefull heedfulnesse in our seuerall callings, in as much as Christ saith euery one hath his worke or taske appointed him, as (the Apostle saith) Let euery one wherein he is called euen so abide with God: Now, like as in Kings and Noble mens houses, there are diuers and sundry offices, one is Controller, and another Steward, some standing at the gate, and all other officers labouring in their seuerall businesse, wayting for the returne of their Master:

So likewise the King of heauen Christ Iesus who for a time, leauing this earthly Countrey, appointed his officers in this world

world, some as Controlers to reprove,  
some as Stewards to provide for the fa-  
mily, some as Porters to keep the gate, o-  
thers as labourers or worke-men in their  
seuerall charges, euery one hath his place  
where he must abide, not idle or sleepe,  
but carefull and watching the returne of  
their Maister : blessed then shall that ser-  
uant be, whome when his Maister com-  
meth, shall find waking, that is, well occu-  
pied; but if any of these shall say in a care-  
lesse and contemptuous securitie, *surely*  
*my Maister will defer his comming*, & leauing  
his owne place or dutie, shall begin to  
smite his fellow seruants, and to eate and  
drinke with the drunken, his Maister shal  
come in a time when hee is not aware, &  
shall hew him in peeces, and giue him his  
portion with hypocrites, *there shal be wee-*  
*ping and gnashing of teeth.*

Here hence then we are first taught that  
euery one in this world, aswel the highest  
as the lowest, is but an officer vnto the  
king of heauen, and shall one day giue an  
account of his office.

Secondly we are here taught, that euery  
officer hath this peculiarly appropriat  
vnto him, besides his office or worke,  
namely, to watch for the comming of his

Lord: and therefore it is, that sometime we are compared vnto porters, who must watch at the gates of our cōsciēces, that the diuell step not in to steale away our soules: sometimes vnto souldiers, who watch in the field, waiting for the cōming of the enemie: sometimes vnto guests, as the olde maner was in the east countrey, to watch for the comming of the Bride-groome. And that all are commaunded to watch, least any should think theselues excepted, it is proued by that conclusion of our Sauior in *Marke*: *And those things that I say vnto you* (saith Christ) *I say vnto all me, watch*, which watchfulnes is not opposed against naturall sleepe: for it is a metaphoricall speech: but against that carelesse securitie, that vsually doth fall vpon all men in their seuerall callings.

Thirdly we are hereby plainly taught, that there should bee none in this world without one office or other, if they will account themselves seruants to this great king: for if they haue not some office of their own, they must either be idle, which is accompanied with many mischiefs, or they must be il occupied, which is worse, or they must be meddling with other mens offices, and duties, which is worst of all.

Contrari-

Contrariwise here are hardly taxed all those that are called vnto any office, and waite not on their office, whether in the magistracy, or in the ministry: nay that in deuo not to do all the good they can in their offices and places; not hiding, but making some gaine of each talent committed vnto them.

Secondly, all those, wheresoeuer they are placed, either in church or common weale are reprov'd, what calling soeuer they are of, that sleep in security, & watch not for the comming of their Maister.

Thirdly those multitudes of people, that liue idle as drones, & haue no calling, but flying frō place to place, like flies that wil haue a taste of euery thing, or il occupied like filthy duckes, that euer liue in the puddle of sinne.

Fourthly all those are not a little to be blamed, neither shall in the world to come escape vnpunished, who when they shal heare or do any goodnes, are alwaies a sleepe, or in a slumber: but to hurt or beguile their brethren, are euer waking, who are very ready to carrouse and play, but haue no skill to *watch and pray*: who can most willingly spend daies & weekes to winne worldly wealth, but thinke one

houre in a week to long, & too much, to  
be spared for the winning of their soules.

Last of all for a conclusion, as euery one  
of vs are commanded to stand vpon our  
guard, heedelessly to watch the Castle of  
our bodies, wherein the treasure of our  
soules are enclosed : so there is not any  
one of vs, but haue a secret watch within  
vs continually to waken vs, and to giue vs  
warning, which is the watchor Clock of  
our owne consciences, spoken of in the  
Chapter before : many are desirous to  
carry watches or clocks in their bosoms,  
to giue them warning how time passeth  
away, let vs therefore aboue althings haue  
regard vnto this watch, which wee carry  
with vs, wheresoeuer we goe, which doth  
alwayes runne aswell by night as by day,  
and giueth a checke euery minute, and  
doth neuer stand still, except it be to rus-  
tie, and altogether choked with the filth  
of sinne.

This watch will both warne vs, & fore-  
warne vs, checke vs, and cherish vs: warne  
vs for any fault passed; forwarne & aduise  
vs to auoide dangers to come: check vs,  
and chide vs, for falling into sinne: com-  
fort and cherish vs in doing any thing  
that is good. These watches therefore  
are

are of more worth, then worldlings can account of: they are these goodly Geese, which alwaies rest in the Capitol or market place of our minds, who with their onely crying, if it be well marked, keepe the cittie of our soules from sacking: to these if we hearken diligently, we shal not lightly fall into any deadly sleepe of sin, as the young man *Eutichus* did, though *Paul* continue his preaching vntill midnight: but rather shall be ready at midnight, while the godly slumber, and the wicked sleepe: and when the crie is made come vnto the wedding, to strike vs in the side, as the Angel did *Peter* in the prison, to wake vs, & warne vs with the wise Virgines, to take our lamps, prepared with the oyle of faith, and flaming with the fire of loue in our hands, and so to enter in with the Bridegroom, into that great mariage of the Lambe, before it be too late, and the doores be shut: at what time it shall be said to the foolish virgins, that had no oyle in their lampes, and vnto all the rest, which would not be married betimes, by these clockes of their consciences, but would spend all their time in the sleepe of sinne, and securitie, and had no care to watch for the comming

*Act. 20.*

*& 12, 7*

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their Maister: to all these (I say) when they shall stand without, and knocke for mercy, when it is the time of iustice, the Iudge himselfe shall say vnto them, depart hence, *I knowe ye not, ye workers of iniquitie.* Wherefore let vs hearken betimes vnto this gracious watchword and forewarning of Saint Peter, *Be yee sober and watch:* But because hee had learned by his owne experience, the weakenesse and frailenes of mans nature, euen those that are best minded, and that we (as the Apostles in the Garden) are neuer more heauy and sleepe, then when daungers are neere, therefore vnto Christian watchfulness, he counselleth to adde faithfull prayer, saying, *Be sober, and watch:* vnto prayer the like counsell he giueth vs in another place, when he warneth vs of the coming of our enemy, saying, *Bee yee sober and watch, for your aduersarie the Diuell, as a roaring Lion, seeketh whome he may deuoure,* whome resist (saith he) stedfastly in the faith, the force of which faith must appeare in our prayers.

This Lesson also had Peter learned of our Saniour Christ, who tolde him and other the Apostles, that though the Spirit were sometimes willing, yet that the flesh



is alwayes weake, and therefore willet h vs  
to watch and pray. And the same lesson doth  
our Sauieur continually teach vs, special-  
ly when he telleth vs, that the end of the  
world is at hand, saying, *Take heed, watch* Mark. 13.  
*and pray, for ye knowe not when the time is.* And  
again e elsewhere he saith, *Watch and pray*  
*continually, that yee may bee counted worthe to* Luk. 21.  
*escape all these things, and that yee may stand*  
*before the Sonne of man.*

Prayer is a chiefe part of that *Panoplia*  
or complet harneis, which the Apostle  
Saint Paul, in the sixt to the *Ephesians*, Eph. 6.  
doth charge euery Christian Souldier  
dayly to put on, or, being put once on,  
neuer to put it off any more: the reason  
is, because so long as we liue in the fiede  
of this world, we must a waies looke our  
emie in the face, and neuer turne the  
backe: Therefore also it is that the Apo-  
stle hath appointed vs no harneis for our  
hinder parts. Again we must neuer vn-  
arme our selues, because there is neuer  
no truce to be taken with our aduersarie,  
who continually seeketh to kill vs, as  
well, or rather, by night, then by day,  
as well in Winter, as in Summer. Again  
because we wrestle not onely with fle

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and blond, which are our dayly and domestical enemies, and must alwaies be kept vnder as bond-slaues, which naturally seeke to conspire against vs: But also, as the Apostle saith, *Against principalities, against powers, and against the worldly gouernours, the prince of the darkenesse of this worlde, and against spirituall wickednesses, which are in the high places: For this cause wee must take vnto our selues, the whole armour of God, that wee may be able to resist in the euill day: That is euery day when we are tempted, and hauing many fightes, wee must still stand vpon our stations or guard, With our loynes girded about with truth, and hauing on the brestplate of righteousness, And our feete shod with the preparation of the Gospell of peace: Aboue all, wee must take the shilde of faith, wherewith wee may quench all the fierie dartes of the Diuell: We must also take the helmet of saluation, and the sworde of the Spirit, which is the word of God: And yet all this is too little, therefore the Apostle addeth, And pray alwayes with all manner Prayer and supplication in the Spirit, and watch thereunto with all persouerance: So that wee are taught how wee must be harnesssed from toppe to toe (as they say)*

as

as many as are Christes souldiers, they must not come naked vnto this fight, neither must they onely put on their armor or harnes, but they must also take weapons in their hands; the sword of the spirit to strike at the diuel, if he come neare, and the pike of prayer to keepe him off, that he doe not assault them: And these weapons if the skill of them bee well known, are both offensive and defensive; they will as well sticke and wounde the aduersary, as defend vs from the force of his blowes, when hee striketh towards vs, yea belieue it (deare christian) though the Diuel play the Lion when hee is not resisted, yet if thou come towards him, as did *Dauid* towards *Goliath*, with these weapons in thine hand, hee wil soone flee from thee, as *S. James* saith, and be afraid of thee, and euen quake for feare, as doth *Iam 4 7.* the Lion at the crowing of a cocke, for as the roaring of a Lion, brighteneth the beastes of the Forrest, so doth the prayers of the faithful profligate or driue to flight the diuels of hel: faithfull prayer therefore is to be considered chiefly in these two respects; the one is, the great neede and necessitie of it, that we may not bee without it: the other is, the fruite & pro-

fitte that it bringeth with it, if it bee dayly  
and continually vsed; the necessity wher-  
of we see already, in that it is one of our  
chiefest weapons, wherewith wee must e-  
uermore be fighting; if happely at any  
time the sword of the spirit, which is the  
word of God bee forgotten behinde, or  
layed vp in our closet, as the sword of *Da-  
uid* was behind the Ephod; and the dore  
of our remembrance locked, and the key  
lost for a time, yet praier must alwayes be  
present, and neuer be forgotten behind;  
therefore it is that wee are so oftentimes  
exhorted in the scriptures to pray conti-  
nually, and alwayes giue thanks for be-  
nefites receiued, not that we should doe  
nothing els but pray, but to teach vs that  
whatsoeuer we doe else, either at home or  
abroad, wee must if we please vse prayer  
with it, either publikely or priuately, ei-  
ther in word or in thought, yea the very  
secret gronings of the godly at al times  
are acceptable vnto God, and to teach vs  
also that euery good thing wee take in  
hand shall prosper the better for prayer,  
yea thinges *Adiaphora*, thinges indiffe-  
rent, yea euen our sportes and recreation,  
such as the wicked vie prophanely, may  
by the godly be vsed holily by the bene-  
fite

fit of praier. *All things* (saith the Apostle) *are sanctified by the word of God and praier:* that is, as I take it, all indifferent things, such as in themselves are neither good nor euill, are sanctified to the vse of godly men, for things that are euer good, are euer sanctified, and things that are meerely euill, can neuer bee made good, only the euilnes that is in the, may be auoided and taken away, and so the thing that was euill before, may in a sort bee changed into goodnes; & all this is done by the word of God and praier, through the mightie working of the holy & sanctifying spirit of God. 1. Tim 4.5.

Praier therefore (I say) must be present with the children of God at all times, & the praises of God must be in their mouthes continually, for as a souldier without weapon, so is a christian without praier, and as water is the life of a fish, so is praier the life of the soule: As *Sampson* was soone ouercome by the Philistines when hee once cut off his haire, wherein his strength was: so these diuelish Philistines will soon come vpon vs, if once they see vs to neglect or cast away praier, wherein our spirituall strength consisteth. For this cause the necessitie of praier is not onelie com-

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*Pfal. 50. 15*

*Mat. 12. 28.*

*Mat. 7. 7.*

mended vnto vs in scripture, by sundrie precepts, as *Call vpon me in the day of trouble, & I wil hear thee* (saith God) *& thou shalt prayse me.* And again, *come vnto me al that trauel and are heauy loden with the burthen of sin, I will ease ye, I will refresh ye.* And seeke, aske, knocke, which teacheth vs that wee must continue in praier, and manie such like precepts, but also it is most of all commended vnto vs by example, which is a most forcible kind of teaching: what meaneth that continual course of praier, and the spending of whole nightes in praier by our sauour, but to commend vnto vs the necessitie of praier?

*Mat. 6. 3.*

No sooner did that good disciple, who soeuer he was desire our Sauour to teach his disciples to pray, as *Iohn* before had taught his, but presentlie his godlie desire is gratiousslie granted, and a most perfect paterne and right forme of praier is prescribed by Christ himselfe, whereby all the praiers of the Saints must euer be squared, wherein the Lord did not onely teach vs to pray, but prescribed a forme ouermore to be vsed. The Apostles succeeding him, as al the Patriarkes and holy prophetes going before, doe by their singular examples, highly commend the  
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Sweete exercise of godly praier vnto all  
Gods children, till the end of the world:  
and therein is not onely to be conside-  
red the necessitie, but also the efficacie &  
fruit of praier, which is the other point  
that I note.

Holy *Enoch* the scripture saith, *He wal-* Gen. 5. 24  
*ked with God*, that is, was euer conuersant,

and as it were talking with God by faith-  
full praier, for they that pray faithfully  
talke with God, as they that reade the  
scriptures deuoutely, God talketh with

them: what shall we speake of *Abraham* Iam. 2. 23

the father of the faithfull, who is called  
*The friend of God*, God did so fauourably

heare his praiers that he made vnto him  
so that he was cōtent to feast with him at

his instant intreaty. Of *Isaack* praying, as Gen 24. 60

saith the Text, *in the field*, when his wife

*Rebecca* was sent by God vnto him: what Gen. 28. 10

of *Iacob*, whose praier procured him a  
prosperous iorney, & preserved him frō

all dangers? What shall wee speake of

*Moyse* that man of God? whose praiers  
preuailed mightily with the Lord, other-

wise the Lord would haue destroyed the

children of Israel at once. And of *Io-*

*shua*, at whose praier, *the Sunne stood still*

*Gibeon*, and *the Moone in the valley Anieloth*,  
till



till the Israelites were reuenged of Gods  
 enemies: So true is that saying of Saint  
*James*: The prayer of a faithfull man availeth  
 much, if it be fervent And proposeth *Elias*  
 for an example, whose instant and faith-  
 full praier, did locke & vnlocke the hea-  
 uens (as it were) with a key, that they drop-  
 ped no raine, in three years and sixe monethes,  
 and againe, at his praier the heauens gaue  
 raine abundantly. I should bee too re-  
 dious to recite all the examples. Let *Sa-  
 lomon* be remembered, who praied for wis-  
 dome rather then for gold, and God  
 gaue him his desire, aboue all that euer  
 were before him. Let not *Sampson* be for-  
 gotten, though he once lost his strength,  
 as all Gods Saints doe one time or other,  
 more or lesse, yet as soone as he had reco-  
 uered a little strength againe in a time  
 conuenient, he fell vnto praier, and pre-  
 sently pulled downe the house, where  
 Gods enemies were assembled: Hee kil-  
 led more Philistines now saith the text,  
 with praier and little strength, then hee  
 did in all the time of his life before, when  
 happely praier was neglected, and he too  
 confident in worldly strength.

The story of *Daniel* wee know is fa-  
 mous, who praied three times a day so his

God

God, that is, the God of heaven, at that time also, when it was present death for him so to doe, and see how wonderfully God deliuered him from all his enemies, and from the iawe s of the Lions.

*David a man chosen after Gods own hart,* and a king, though troubled with wars, and other most serious affaires, yet forgot not to pray euening and morning, & at noone tide, and the Lord heard his praier: his praiers and his praises in the psalmes can neuer be praised nor perused sufficiently. The Apostle in the Actes, & the Saintes of God assemble themselves together, and continue with one accord in praier, for praier, whether it bee publike or priuate, must be voyde of discord: publike dissention hinders very much the publike praiers in the church: a thing greatly to be lamented in our times, and priuate discordes let and hinder priuate perions, at home in their houses, from those sweet exercises of praier and praising of God, with *Psalmes and hymnes and spirituall songs* in priuate families, as true Christianity requireth. And as *Iames* the Apostle exhorteth, if we be in aduersitie, or in any grieve or necessity, then to vse that part of praier, which is called petition,

if

Act. 2. 46.

if mercy and in prosperitie, then to sing  
*Psalmes*, which is the other part of praier  
and thankgiuing: though I know pe-  
titiō is also included in the *psalmes*, and  
giuing of thankes, not feldome vsed  
without singing both in publike, and in  
priuate, neuerthelesse they must euer be  
free from discord and dissention.

1. pet, 3.7

Therefore S. *Peter*, when hee disswa-  
deth married couples, to liue without  
discord, he addeth this for a speciall rea-  
son, *that your praiers be not hindered*: for  
God, to whome onely wee must present  
our praiers, by the meanes of Christ, not  
to Saintes or Angels, is a God of peace,  
therefore onely heareth the praiers of  
them that be in loue & peace with God  
and man: with God by faith and true re-  
pentance, with men, by a christian recon-  
ciliation and godly agreement. Therefore  
*Paul* sayeth, *Men must praye euery where, lif-  
ting up pure hands without wrath or doubting.*  
Thus did the Apostles and saints of God  
in the primitiue church pray faithfully  
and zealously together in loue and con-  
cord, and see the fruit and force of their  
praiers. *The holy Ghost fell vpon them, and  
the places did shake oftentimes vnder them, in  
token of ioy,* and to assure the that their  
praiers

1 Ti. 2, 8

75  
prayers were pleasing vnto God. But  
stay, let mee marke how I proccede on; I  
had thought that I had euē run my pre-  
fixed course, & might here haue cast an-  
cher, but looking better about, I cannot  
see the shore, nor the haven wherein I  
would willingly harbour.

By that which hath beene spoken, wee  
may a little perceiue the vse and necessity  
of praier, and we shall bee the better per-  
swaded thereof by daily trying and con-  
sidering of our owne weakenes & wants,  
also the daily miseries & calamities both  
publike & priuate, which hang ouer our  
heades, and the mighty force and craftes  
of our aduersaries, both spirituall and  
temporall, against whome wee must con-  
tinually fight by prayers, according to the  
saying; *Arma ecclesia sunt preces & lacrimae*.  
The best armour and weapons of the  
faithfull, are prayers made with teares,  
which teares so shed are not lost, for God  
will put them up in his bottle. By that I say,  
which hath beene said before, the neces-  
sity of praier may partly bee perceiued;  
but as for the force and efficacy therof,  
though in the forenamed exāples, some  
thing doe appeare, and the sweetnes of  
comfort and contentation, that it daily

stirreth vp in the hearts of Gods children,  
I perswade my selfe they may be far bet-  
ter perceiued, then expresse, for what is  
prayer els to them that know how to  
pray effectually? but euen a most famili-  
ar talke of man with God, by the meanes  
of Christ. What other thing is prayer? but  
an opening & vnfoulding of our minds  
vnto God, to make our mones vnto  
him in all our miseries, euen as do deare  
and obedient children, vnto their most  
louing and most mercifull father, to pray  
vnto him for whatsoeuer we want neces-  
sary for soule and body, with full assu-  
rance to be heard, if it be for his glory &  
our good, and to praise his Maiestie con-  
tinually for all his benefites.

And if at any time our prayers seeme  
not to be heard at first, as oftentimes it  
falleth out, then wee are also assured, that  
he doth either deny them for our good,  
and will giue vs better things, when it  
pleaseth him, or else for a time delaie  
and deferreth our petition, to the ende  
hee may the better try our obedience,  
proue our patience,, and confirme vs in  
perseuerance: which three vertues being  
knit together, make that cable of three  
twistes, which being tied fast to the an-  
ker

ker of faith, can neuer bee broken. God  
in hearing and graunting our prayers, is  
like (as S. *Jerome* compares him) vnto a  
faithfull Phisitian, that wil suffer his sicke  
patient to crie long enough, if hee call  
for things that are hurtful for his health,  
yet notwithstanding, hath more care of  
his good and recovery; then the patient  
hath of himselfe; and therefore it is, that  
these sweete sentences of S. *Austine* are to  
be regarded, who saith, *Deus super nos non  
audiat ad voluntatem, ut exaudiat ad salutem,*  
God oftentimes doth not heare vs as we  
desire, but onely as in his wisdom, hee  
knoweth best for our health, and for our  
good. And againe, the same father saith,  
*Si non stat ad hoc am, &c.* if God sometimes  
do seeme not to heare presently, it is to  
exercise the petitioners, not because hee  
dispiseth our prayers.

But what pen is able to expresse the  
profite and pleasure, the sweet comforte  
and consolation in soule and mind; that  
the children of God do feele in this holy  
exercise of praier, if it bee made with  
knowledge and conscience, with faith &  
feeling, without wrath or doubting, free  
from hypocrisie, and any popish conceits  
to bee heard for our much babling sake.

against which vices our Saviour doth  
most sharply inuenge in the 6. of *Matthew*.  
And the Apostle doth plainly reprove  
that lip-labour, & bibblebabble, such as  
is yet used in the Romish churches, that is  
made in an unknowne tongue, and so  
without knowledge and vnderstanding,  
and therefore without fruit and profite;  
whereof I here giue warning, least any in-  
fected with these follies of Popery, shuld  
thinke themselves also commended that  
spend their whole time almost in praying  
vpon their beades, and in mumbling of  
their Martins, and our Ladies Psalter, as  
they call it, which hath neither any sweet-  
nes, nor any godly sauour in it, but alto-  
gether offensiu vnto God, and most dā-  
gerous for the health of their soules: but  
leaving them that also sin of ignorance,  
to Gods mercy to be recalled; and their  
leaders to that iudgement, which is pro-  
nounced against them, except they spee-  
dily repent. Let vs returne to finish our  
discourse, concerning the fruit and effi-  
cacy of prayer, as well publike as private,  
and the rather I make mention of pub-  
lique prayer, because it is neglected  
of a great many which otherwise thinke  
themselves good professors of Christia-



nity, for I speake not here of open Re-  
culantes, that are worthily blamed, and  
also punished for their indurate obstina-  
cy, but I speake onely of those, that will  
not come to publike prayers, except there  
bee preaching: how necessary it is, that  
there should be preaching in euery con-  
gregation, what good man seeth not?  
what good Christian desireth it not? for  
it is the best externall meanes, to teach  
vs how to pray, and all other good duties  
whatsoeuer: but where one wanteth,  
must the other also bee neglected? God  
forbid, mee thinkes there is no reason to  
be yeelded for it, except you will say, it is  
reason, that while a man is fighting with  
his enemy, and his sword be broken off,  
or stricken out of his hand, he must there-  
fore cast away the dagger too, and so suf-  
fer himselfe to bee killed or stabbed pre-  
sently. Haue we not heard before, that  
prayer is that weapon, that must euery bee  
present with vs, both at home & abroad,  
both in priuate and in publike: they there-  
fore (for that is the common excuse) who  
will pray at home, or in priuate, where  
they may and will not come vnto pub-  
like prayers, are like vnto some dagger

souldiers, who while the whole Campe is skirmishing, flourish their swords out a part by themselves, and yet thinke they haue plaid the men sufficiently. I speake not against priuate praier, but rather perswade all men vnto it, but I speake onely against those, that will not come at publike praiers, where many souldiers together may doe better seruice then a few alone. And also by the way, those may be nored, that all the times of publike praier, wil be busied in their priuate praier, as though they were souldiers of an other campe: and sometimes reading or pooring in a booke, and that is vsed of many in time of preaching also, as thogh publike praier and preaching were not to be regarded; these abuses therefore, and many other which I cannot stand to rehearse, being auoided and eschewed, the force and fruit of faithfull and zealous praier, as well priuate as publike, will bee the better felt and perceiued of all those that shall religiously and carefully accustomethemselues vnto it. Many I know haue written most learnedly and excellently of the sweet fruit and efficacy of praier, howbeit I perswade my

my selfe, that wee may say of them, and  
of all others, that shall entreat thereof, as  
the Samaritanes sayde to the woman, *Io. 4. 42.*  
that brought them tidings of Christ, and *1. King. 10.*  
as the Queene of Saba sayde of the do-  
mesticall seruantes of *Salomon*, they do re-  
port most rare and surpassing pleasure,  
fruit and commodity, to bee present at  
hand with this most singular and sweete  
exercise of praier, yea thinges incredible  
to be reported, and therefore not to be  
belieued of the greater part, but vnto  
them that haue seene *Salomon* in the face,  
and haue heard the gracious words, that  
proceed out of his mouth, to them the  
one halfe is not reported, that they find  
true by their owne experience, and can-  
not be expressed to others.

I wish therefore euery Christian  
soule, not to thinke to finde the fruite  
of prayer demonstrated in paper, but  
to endenour dayly to feele the force  
thereof in themselues, by practise:  
and then let them tell mee, whether  
this thing be not true that I haue saide.  
For what thing is there that our soules  
can wish or desire, if it be good for vs, but  
may be obtained by prayer? What can

of sorte soeuer we bee in, wee may either  
 bee confirmed or comforted by prayer.  
 What worke or labour is there, which we  
 take in hand, whether of soule or bodie,  
 how hard soeuer it be, if it bee agreeable  
 to our callings, but may be atchieued by  
 prayer? In time of peace, prayer keepeth  
 vs in safety: In time of warre, it getteth  
 vs the victorie. In time of prosperitie, it  
 keepeth vs from pride: In time of aduer-  
 sitie, it keepeth vs from despaire: If wee  
 be in health, we may pray without paine:  
 If wee bee sicke, pray, and recover, as did  
*Hozekiah*: If wee bee rich, prayer encrea-  
 seth our store: If wee bee poore, prayer  
 maketh vs rich, in content and goodnes:  
 If we be in authoritie, wee haue neede to  
 Pray for wisdom, courage, and granity:  
 If of the Cōmonaltie, for obedience & loi-  
 altie: If wee be Pastors, our prayers pre-  
 uaile for the people: If we bee parishio-  
 ners, wee must pray and prayse God, for,  
 and with our Pastors. In a word, prayer  
 is a present for a Prince, and is a delight  
 for the painefull plough-man: every man  
 is delighted with the singing of the  
 Nightingale, but no Nightingales song  
 is so sweete in the eares of man, as the  
 faith.

faithfull prayers of the Saints, are in the eares of our God. Many commend contemplation, but prayer is the soule of the cōtemplatiue life. If thou be in companie, thou maiest pray secretly: If alone, thou maiest pray sweetely: Whatsoeuer thou doest, or wheresoeuer thou goest, if prayer be thy guide, thou shalt bee sure to prosper. If thou begin to loathe these earthly vanities, prayer will bring into thy sight, the truest treasures: If thou once begin to mortifie thy sinfull affections, prayer perfumeth thy soule with most sweete consolation and ioy in the holy Ghost: As the hill is the way to the mountaines, and the meanes to ascende vnto it, so prayer is the way to mortification: As golde, precious stones, and marble, doe make the houses of Kings, so praier doth build the temple of Christ that he may dwell in our heartes by the holy Ghost: As fire doth scoure the rust of Iron, so prayer doth scowre & cleanse our soules from the rust of sinne: And as the ioynts of the body are bound together by nerues and sinewes, so the soules of the righteous are established by prayer. Prayer therefore, for the force and efficacy

facie thereof, is compared by one, to a  
forke, that expelleth all euill things from  
vs, and to a hooke, or crooke, that pul-  
leth downe from heauen, al blessings, and  
good things vpon vs. If therefore thy  
soule seeme at any time to be cloyed and  
clogged in the earthly tabernacle of thy  
bodie: the windes of prayer will carrie it  
about the cloudes, and conduct thee vn-  
to the pallace of eternall pleasure. Pray  
therefore faithfully, and pray continual-  
lie, and thou shalt bee sure to haue the  
presence and assistance of the glorious  
Trinitie. Who therefore will not bee in-  
loue with prayer, which pierceth the  
cloudes, preuaileth with God, prospereth  
our affaires, at home, and abroad, by day,  
and by night, maketh vs beloued of God  
and his Angels, bringeth sweete rest and  
peace to our bodies, and eternall rest and  
tranquilitie to our soules: to our great  
comfort in this life, and to our endlesse  
ioy in the worlde to come, when Christ  
Iesus, our Iudge and Saviour, shall come  
in the clouds, to make an end of all mor-  
tall miseries: Who blesse vs all, and  
bring vs at that day, into the sight of  
God his Father, that we may see his glo-  
rie

which hee had with him, before the  
ed was made, by the gracious gui-  
e of his most holy and blessed spirit.  
which most holy and vnderivable  
itie, one God of most glorious Ma-  
e, be rendred, of vs, and all Saints and  
els, in heauen, and in earth, all power  
and impire, all prayse and glorie, and  
thankesgiuing, from this time  
forth, and for euer, &

Amen.

FINIS.

*Lani Deo.*

